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New York

CENTRAL NEW YORK

AN INLAND EMPIRE

CENTRAL NEW YORK

AN INLAND EMPIRE

Comprising:

ONEIDA CAYUGA
MADISON TOMPKINS
ONONDAGA CORTLAND
CHENANGO

Counties

AND THEIR PEOPLE

By

W. FREEMAN GALPIN, PH.D.

Department of History, Syracuse University

VOLUME I

Publishers

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Preface

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General Logict-
CENTRAL NEW YORK'S history looms large in the annals of the Empire State. Here it was that the Algonkin held dominion for many centuries and here the proud Iroquois built a mighty confederacy whose power and influence extended north into Canada and west as far as the Illinois country. And it was in Central New York that the apostle Hiawatha expounded and taught certain ethical and religious concepts that paralleled in many respects the Christian ideals and practices introduced by Recollect Friars and Jesuit Fathers in the seventeenth century. In the wake of these hardy and zealous missionaries came the traders and soldiers who for over a century held this domain for the Bourbon monarchs of France. In the meantime a few Dutchmen had fingered their way into Central New York but their influence was practically negligible due to the brief span of time that this nation controlled New York. Far more effective and permanent were the English who likewise penetrated the Inland Empire at an early date seeking to wrest the control of the rich fur trade from their ancient and time-honored rivals, the French. Political and imperialistic considerations, European as well as American in origin, then led to a series of long wars between these two peoples, the outcome of which was the transference of this vast territory to the British crown. Finally, as differences developed between Britain and the Thirteen Colonies, Central New York was drawn into the American Revolution, out of which there arose the United States of America. Central New York, in brief, has been, therefore, under the domination of the Algonkin and Iroquois, under the Lily Banner of France, the Union Jack of Britain, and the Star Spangled Banner.

By Central New York is meant that area included within the seven counties of Cayuga, Chenango, Cortland, Madison, Oneida, Onondaga, and Tompkins. The reader, therefore, should remember that whenever this term is used in this work reference and meaning

is to this particular area and not to those sections that might ordinarily be included in the general sense of the word. It is true that comment has been made in these volumes to territory outside of this restricted area, such for example as those towns once within the seven counties but now embraced by neighboring counties, but this in nowise detracts from the specialized and arbitrary definition employed. A limit of some kind had to be made and after some thought it was decided to confine the narrative to the counties mentioned. It should also be noted that the term Oneida City has been used throughout so as to avoid confusion with the county by the same name.

Concerning the activities of the Indian, the French, and the British a portion of the first volume is devoted; the remainder of that volume and all of the next two relate to the American age. In dealing with the latter it was thought necessary to give a single volume each to the annals of the nineteenth and twentieth centuries—a division it is hoped the reader will endorse. The fourth and last volume, biographical in nature, is entirely the work of the staff of the publishers of this history. Moreover, an attempt has been made to present the life of the average man who has lived within Central New York and to depict his behaviors in greater detail than is given in other works. Political and military activities are by no means ignored but these are not presented as the main currents of historical development. It is to be regretted that space did not permit a discussion of local political happenings. To have discussed the party conflicts of Utica, Auburn, Syracuse, Rome, Ithaca and Oneida City would have necessitated no inconsiderable part of a volume and for this reason it was decided to limit political events to matters of state and national importance. It is unfortunate that full and complete election returns were not available; this omission was due in part to the inability of county and town officers to furnish me with the desired information and also to the absence of returns for certain years at the Bureau of Elections at Albany. Again, it is to be deplored that the story of New York's rôle in the wars of 1812, 1861, 1898 and 1917 is not more complete, but this was due not to a lack of zeal but rather to the scarcity and inaccessibility of primary sources.

The difficulties confronting the author in the gathering of material for these volumes were enormous; they should be patent and obvious to the reader. To base conclusions upon an examination and interpretation of primary sources for every aspect of this study was out of question, as the time allotted for this work definitely precluded much original investigation. Out of necessity, therefore, access had to be had to a number of secondary sources such as Hammond's *History of Madison County*. The well known shortcomings of local histories, however, did not lessen their value in some matters and many important facts have been gained from the same and have been incorporated within these volumes. Pertinent and suggestive material was also gleaned from more recent studies, such as the *History of the State of New York*, ably edited by my friend, Dr. Alexander C. Flick, W. M. Beauchamp's, *History of the New York Iroquois*, A. C. Parker's, *Code of Handsome Lake*, D. S. Alexander's, *A Political History of the State of New York*, and Whitford, N. E., *History of the Canal System of the State of New York*. My indebtedness to these and many other authors is quite evident.

At the same time an examination of a number of primary sources, such as newspapers, diaries, collections of manuscripts, city directories, publications of local and state historical societies, the Federal census and the many informative documents of the State of New York, proved to be of great value. Finally, one should mention the material so generously furnished by a number of societies, organizations, business firms, banking houses and manufacturers. It will be noticed that this work contains no footnotes. These were purposely omitted in the belief that the average reader—and it is to the average reader that this narrative is directed—does not care to have his attention distracted by devices so dear to the heart of the trained historian and scholar.

Needless to say the author is deeply indebted to a number of individuals for help and guidance in the preparation of this work, though none of its shortcomings should be charged to them. Dr. Arthur C. Parker, Director of the Rochester Museum of Arts and Sciences, most kindly read the manuscript for those chapters dealing with the Indian and made many valuable suggestions and

corrections. Dr. Sidman P. Poole, Professor of Geography at Syracuse University, willingly agreed to write the chapter on the geography of the Inland Empire, Mr. John G. Brooks of Ithaca provided me with pertinent material as to Tompkins County, Dr. Robert Hastings Nichols of the Auburn Theological Seminary furnished suggestive material relative to the history of that institution, Mr. Melville Clark of Syracuse contributed to the story of the "drovers" taverns, and Mr. Samuel H. Beach of the Rome Savings Bank provided bibliographical references for Rome. William McClusky of Syracuse most kindly provided me with a helpful account of the history of the Roman Catholic Diocese of Syracuse. Appreciation should also be expressed to the many librarians throughout Central New York who patiently stood my repeated requests for information; this was especially true of Mrs. Gertrude S. Cobb of the Guernsey Memorial Library of Norwich, Mrs. Ida Benderson of the Syracuse University Library, and Miss Frances Ferris of the Syracuse Public Library. Thanks should also be given to Mr. Edward Dawson of Syracuse for assistance rendered in the gathering of material for certain sections of this work. Chancellor William P. Graham and Dean Finla G. Crawford of Syracuse very considerately arranged a semester's leave from my classes so as to permit intensive work on these volumes for which I am very grateful. Finally, I would like to express my appreciation for the splendid and generous coöperation afforded by Mr. J. A. Dailey and Dr. W. S. Downs of the Lewis Historical Publishing Company.

W. FREEMAN GALPIN
Syracuse University
Summer, 1941

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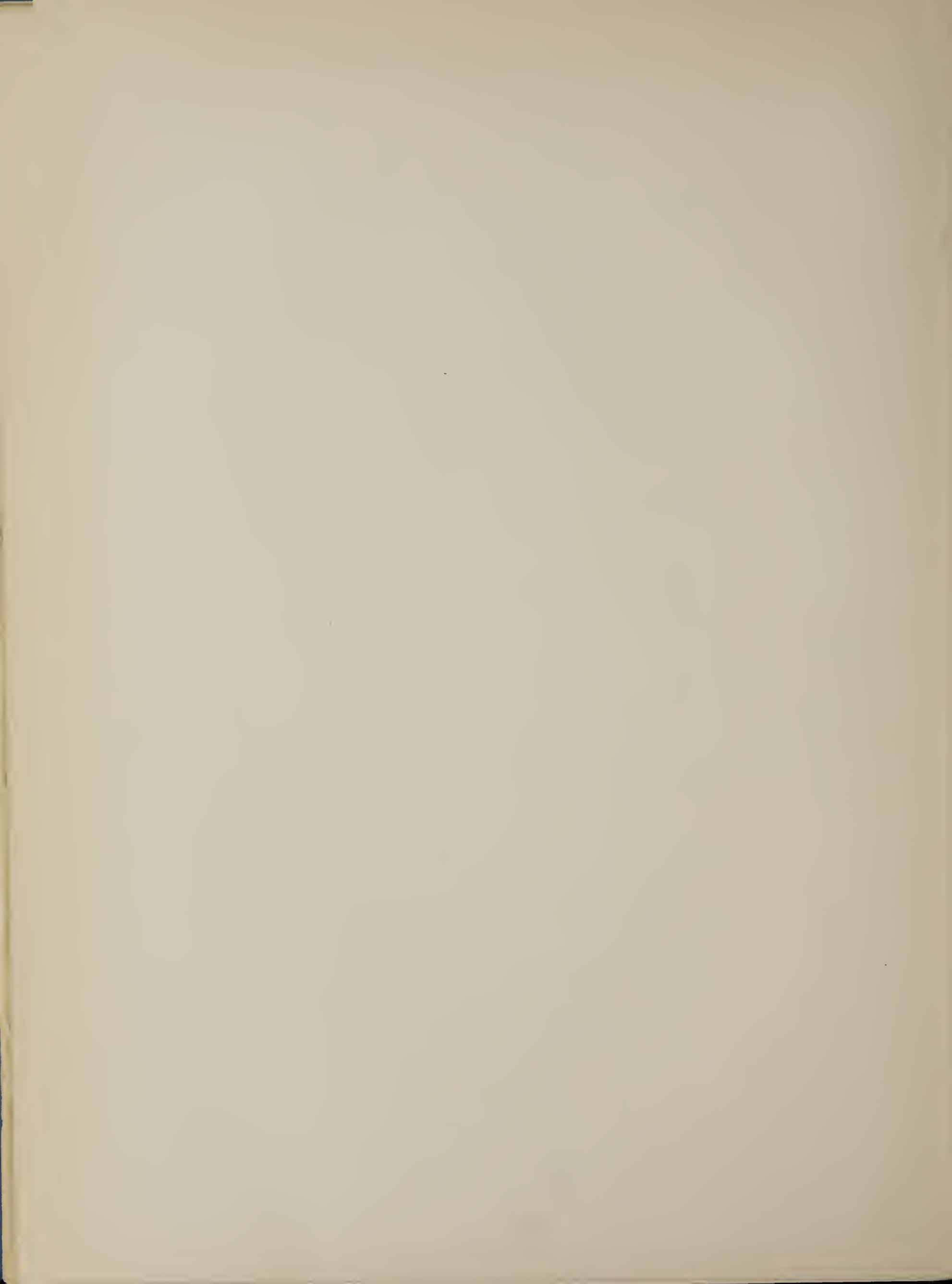
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CHAPTER I
THE GEOGRAPHY OF CENTRAL NEW YORK



CHAPTER I

*The Geography of Central New York*¹

The Area—As the stage settings are to the drama played thereon, so is the geographic background of an area to the historical development enacted therein. It is the purpose of this chapter, therefore, to describe and briefly explain the geographic landscape of the area involved. This area—the seven counties of Cayuga, Chenango, Cortland, Madison, Oneida, Onondaga, and Tompkins—totals 5257 square miles or approximately one-tenth of the state and it is in the very heart of New York, including parts of several physiographic regions. These latter are the Allegheny Plateau, Ontario Lake Plain, Tug Hill Plateau, Adirondack Mountains and the Mohawk Valley.

Underlying all these areas are the rock masses themselves; those strata which it has taken Nature geologic eons of time to deposit, harden, and shape into the hills, valleys and plains over which the settler spread his roads and fields and houses. Buried in these hills are the iron ore, the building stone and the salt which have meant so much to the economic life of the region. And over the surface flow the streams that not only enhance the beauty of Central New York, but provided the power that turned the early grist or saw mill, the route for the Indian's canoe and for the later canal boat and today aid in furnishing so much of the electricity to home and factory. It's to an intelligent understanding of this environment; the story of millions of years of geologic history condensed into a few minutes reading that these pages are devoted.

¹ Prepared by Sidman P. Poole, Ph.D., F.R.G.S., Associate Professor of Geography, Syracuse University.

Pre-Cambrian Time—During the hundreds of millions of years which elapsed during archeozoic and proterozoic time the only part



TAUGHANNOCK FALLS, TAUGHANNOCK FALLS STATE PARK
HIGHEST FALLS EAST OF ROCKIES

(Courtesy Finger Lakes State Parks Commission)

of the present state of New York that seems to have been above the sea was the Adirondacks. The extreme northeast corner of Oneida County contains the oldest known rocks in the region this chapter is concerned with. The rest of the area seems to have been under marine waters, not particularly deep probably, but only

by deep borings do we come upon rocks of this age in other parts of our area. From evidence elsewhere we know that this pre-cambrian time was one of great igneous activity, of mountain building forces at work lifting and compressing and folding the ancient rocks. And we know further that life forms were simple and probably few, that the seas and air and shores at that time were empty of the fish, birds and mammals of our day. But of all this Central New York has left no trace. We have to look elsewhere for that story.

The Paleozoic Era—This is the era known to geologists as the “era of ancient life forms.” During these eons of time this area of Central New York was largely under ocean water; deposition was taking place. From the east and northeast the streams of those forgotten times and unknown lands were washing down muds and sands and marls and spreading them over the ocean floor to mingle with the valves of brachiopods, the carapaces of trilobites and the carbonized trunks of extinct species of trees. In time these became hardened into great beds of shale, sandstone and limestone which are the characteristic rocks of the region today.

It is impossible here to consider all of the disturbances, uplifts and revolutions which marked this Paleozoic Era. Rather we shall consider just a few of the formations that were later to play important rôles in their relationship to human life.

The Trenton Limestone—Rocks of the Cambrian, oldest of the Paleozoic Periods, are abundant around the northern slopes of the Adirondacks and east of the Hudson River but none are exposed in Central New York. The oldest known formations here are Ordovician in age. In northeastern Oneida County there is a fairly broad belt where the surface rock when exposed in gorge or road cut is a thinly bedded, rather impure limestone which has been named Trenton, from the falls and gorge of that name where the formation was originally studied.

The Cambrian—and all earlier rocks—have a marked scarcity of fossils. But here in the Trenton nature has preserved in great abundance the impressions of trilobites, corals, brachiopods, gastropods, etc. In fact all the animals classed below the vertebrates are reported from the Trenton and also many species of plants. However, they are all marine; as yet no land organisms are known.

The Clinton Iron Ores—A period known as the Silurian succeeded the Ordovician. First there was a deposition of gravels which has become known as the Oneida conglomerate and then on top of this the Clinton was laid down. The Clinton presents varied layers of shale and sandstone, but of particular interest and use in later ages to Man was the deposition of the Clinton iron ores. This formation gets its name from the village of Clinton and one of the old iron mines may still be found a few miles northeast of the village near the road to Utica. The Clinton is a dark brick red rock, an oolitic (like fish roe) mass of hematite (Fe_2O_3) and it is intermixed with layers of Fool's Gold—the brass colored crystals of iron sulfide iron pyrites. From Clinton the formation extends westward across New York State—it has been mined in several localities—and it also occurs far south down the Appalachians where at Birmingham, Alabama, it forms the basis for the great iron and steel plants.

The Salina Shales and the Salt Industry—Syracuse, largest urban unit in Central New York, has long been known as the Salt City. From the days of the early Jesuits the presence of salt springs was known and much of the early settlement and local industrial development was directly related to the salt wells. Not only at Syracuse, but at Canastota and other localities across this region has salt been known and deep well borings throughout the southwestern counties show the existence of salt layers over a wide area.

The layers of salt, intermixed with gypsum and shales, were formed in the Silurian but are somewhat more recent than the Clinton iron. A great shallow lagoon—or lagoons—somewhat comparable, perhaps, to Albemarle or Pamlico Sounds, seems to have extended inland from the direction of the Mississippi basin, then part of the ocean. From the lands to the east and north deposition was taking place in these lagoons under a much more arid climate than at present. The enclosed waters gradually becoming supersaturated, the salt and gypsum crystallizing out as layers on the lagoon floors. Both of these substances, but particularly the salt, later played a very considerable part in the development of the area by man.

The Manlius and Onondaga Limestone—Since the days of James Hall and the first geologic survey of New York State, such strata as Trenton Limestone, Utica Shale, Oneida Conglomerate, Clinton Iron Ore, the Onondaga Salt Group, Manlius and Onondaga Limestones, Hamilton Shale—and many others bearing local place names—have become classic terms to all geologists the world over. The Manlius Limestone, Silurian, and the Onondaga Limestone, Devonian, are two of these whose heavy bedded outcrops are prominent in forming the northern edge of the Allegheny Plateau. This edge is marked by the line of hills, running east-west across Central New York, through or just south of Oneida, Canastota, Syracuse, and Auburn. These rocks were laid down in the deeper waters that succeeded the salt and gypsum period. The Onondaga particularly is a heavy bedded pure lime carbonate, and with the underlying Manlius is rich in a fossil fauna; coral, brachiopods, trilobites and others. Both were widely used in the early days of settling this region for building stone; much of the stonework for the Erie Canal and many churches and public buildings were erected from these formations. The Manlius was particularly important in the last century for the production of hydraulic cement. Many an early village site along the outcrop of this rock is still marked by the remains of an abandoned lime kiln.

The Close of the Paleozoic—For a very long time—measured in millions of years—after Onondaga time, most of the sediments laid down over this Central New York region, were fine black muds in which were embedded the remains of a rich marine fauna and also a considerable flora. These muds, with a few beds of limestone (Tully), consolidated into the Marcellus, Hamilton and Genesee shales. Perhaps unfortunately for Man none of the carboniferous rocks—those containing the valuable coal seams of Pennsylvania—were formed in this region. Or if they were formed, all were removed during the subsequent ages of erosion.

The Paleozoic Era closed with what is known as the Appalachian Revolution. Through some millions of years the ancient highly elevated land mass known as Appalachia, whose western coasts roughly approximate the present Atlantic shoreline, was slowly settling under the sea. At the same time the Appalachian trough from the Adirondacks south into Alabama was being uplifted.

In this great mountain building process there was much folding of the rocks into the "earth waves" of the Allegheny ridges and in places much faulting and compression of the strata. In New York



LUCIFER FALLS, 115 FEET HIGH, ROBERT H. TREMAN STATE PARK
(*Courtesy Finger Lakes State Parks Commission*)

State, and particularly through the central part, the rocks were lifted vertically with a minimum of folds and faults though the general tilt of our local strata of 30 to 40 feet per mile towards the southwest is probably attributable to this uplift. At the end of the Paleozoic the hilltops of the plateau sections of Oneida,

Onondaga, Madison, Cortland, Chenango and Cayuga Counties were perhaps several thousand feet higher than at present. And since that time no portion of this region has been under sea water, but instead has been exposed to all the erosive work of the elements.

The Mesozoic Era—As soon as the Paleozoic rocks formed over our region were raised out of the sea, running water began its eternally destructive work. Drainage systems began to form; rivers and their innumerable tributaries commenced to carve out valleys and eat away the hard rocks of their beds. From the surface of the land was removed (if they ever existed) the younger carboniferous formations and then down through the Hamilton, down through the Onondaga and into the oldest of the Cambrian formations the streams cut their way. The general drainage during this era seems to have been southwestward towards what is now the Mississippi basin. It must be remembered, however, that neither the Great Lakes nor any of the Finger Lakes was as yet in existence. These were to come later.

The net result of all this long era of erosion was to lower the general surface of the land down to a level not far above sea level. Valleys became broad and shallow and the flat hill tops were marked by a surprising uniformity of level. To this stage geologists have given the name of the Cretaceous Peneplain, from the period of the Mesozoic Era during which it was formed. A somewhat similar area is found today in the extensive lands of little relief that surround the Hudson Bay.

Mesozoic time was that of the great development of reptilian fauna—the dinosaurs. These were of all sizes up to a hundred feet or more in length and many tons in bulk. Some swam in the seas and took on a fish or lizard-like appearance. Others developed membranous wings and launched themselves into the air. Still others, great four legged clumsy bulks, lurched over the lands, many of them clothed in fantastic-looking bony plates and horns so that they almost remind one of a modern army tank.

But this fauna has left no traces in Central New York. Bones and teeth of such creatures are more likely to be preserved if embedded in the mucks and sands of a seashore. In this area there was no sea; instead the active work of running water, rain, ice, bright sunlight and the ravages of other animals and also of bacteria,

would soon destroy the toughest of bones and teeth. So we have to go to places where Mesozoic rocks were forming and where the dinosaurs or impressions of them were being preserved if we care to see them "in place."

The Cenozoic and the Ice Age—It was during the Tertiary Period that the present day drainage pattern—the broader outlines of hills and valleys with their rivers and streams—was etched upon the surface of Central New York. This was done as the low lying Cretaceous Peneplain was uplifted and the sluggish, detritus filled waters began flowing swifter and swifter and cutting deeper and deeper into the Paleozoic sediments that underlay them.

None of the many lakes that today furnish drinking water or recreation sites to the area were then to be found. A great river flowed westward across the present basin of Lake Ontario and into it from the east across Oneida County came the Rome River. Today the drainage here is reversed; the Ontario basin, water filled, flows out via the St. Lawrence while the upper Mohawk flowing east to the Hudson drains the area once tapped by this Rome River. These striking changes were largely the results of events taking place during the Pleistocene or Ice Age, the last concluded chapter before that of the Recent which is still being written and during which Man made his dramatic entrance upon this our stage.

The "fact" of the great Ice Age is no longer disputed but its cause is still a matter for speculation and controversy among glacial geologists. It is sufficient for our purpose here to simply outline the chief events of the glacial (Pleistocene) period and to consider such of its effects upon the earth's surface as are related to human conditions and life today.

During a period of perhaps a million years the earth several times grew much colder than at present; so cold that the winter snows of Canada did not melt off in the succeeding summers but accumulated and under pressure were ultimately changed into glacial ice. From three or more centers these ice caps slowly spread outward, pushing down across New England to the sea and southward over New York until all the state but a small area in the southwest was ultimately covered. There is evidence in other parts of the country that at least four such ice advances were made, interspaced by periods of relatively mild climates lasting many

thousands of years. In this state, however, only the last ice advance, the Wisconsin, is well indicated, though at least one earlier movement has probably been identified.

In Central New York the general direction of ice movement was from north to south. From Labrador, the chief center of ice flows, the glacial cap pushed into the Ontario basin of today, scraping out the lake basin to a depth of several hundred feet below sea level and then up over the lake plain and the Allegheny plateau with its limestone escarpment. The Finger Lakes were dredged out; the many drumlins of Onondaga and Cayuga counties deposited and over the whole area was laid the drift; the heterogeneous mixture of boulders, gravel, boulder clay and sand which forms the basis of all the soils of the area.

The continental glacier never moved back. After many millenniums and with the climate gradually becoming warmer the *front* or southern edge of the ice sheet slowly melted or retracted northward. For long periods this front seems to have stood still and great masses of debris—sands, clays, and gravels—collected as terminal moraines along the margin of the ice. Such a terminal moraine can be seen in several places, especially at Tully and again near Apulia.

At its maximum the ice here in Central New York must have been several thousand feet thick and it probably remained over the area for many thousands of years. And the retreat of the southern front was a very slow one. As the glacier was thinned and its margin moved northward, waters ponded up against the ice front, filling the north-south valleys—Skaneateles, Onondaga, Chenango and others—with lakes which flowed over the plateau from one to the other eastward. In this process they cut a series of east-west drainage channels such as the great Lackawanna Rock Cut on the edge of Syracuse. Eastward flowing streams during this period of the ponded glacial lakes likewise poured over the limestone escarpment in several places, gouging out that remarkable group of fossil waterfalls found near Jamesville, New York. Two of these, rich in scenic beauty and in Indian legends, have been made into State Parks; the Clarke Reservation one mile west of Jamesville and Green Lake Park between Fayetteville and Kirkville. Both attract thousands of visitors annually.

In its later stages the icy waters covered the basin of Ontario and the Lake Plain and its southernmost waves beat up against the escarpment of the plateau. This was the Lake Iroquois stage which had its outlet for centuries down the Mohawk and probably lowered the divide at Little Falls many scores of feet, thus making the future use of that corridor for canal and railroad much easier.

Finally the ice uncovered the present St. Lawrence route; the Iroquois waters abandoned the Mohawk exit; dropped to something like the present level—247 feet above ocean tide—and Lake Ontario flowed as now out through the beautiful Thousand Islands to the Atlantic. On its old floor Iroquois left the swamps, ponds and muck beds that stretch across our area from east of Rome, to Canastota, to the Cicero Swamp and on west to the marshes of Montezuma. These have in recent decades provided the basis for the lucrative truck gardening of central New York.

In the wave of the glacier were also left the terraces, kames and ancient beaches of sand and gravel which are worked so commonly all over the region for building materials, road metal and railroad ballast. And in its derangement of the pre-existing drainage it turned many a stream over a cliff to form the numerous waterfalls of our time. Many of these falls have scenic attraction, and like that of Chittenango, are now State Parks. As a source of power for grist and saw mills they frequently were chosen as settlement sites in the early peopling of the area. Skaneateles Falls, Manlius, Cazenovia and many other villages of today are examples.

The beautiful lakes—Skaneateles, Otisco, Cazenovia, the Tully Lakes—are likewise results of the ice age. These furnish not only residential and recreational sites but are largely the source of abundant and pure water for the cities and villages of the area.

Not all of the glacier's work, however, was beneficial to man. The numerous swamps have required expensive drainage and filling. This was the case over much of the commercial core and industrial section of the city of Syracuse. Furthermore these swamps obstructed the early roadbuilders, were sources of malaria carrying mosquitoes and in some cases even harbored criminals and fugitives from justice. To the glacier is also due the often too frequent boulder strewn hillsides of the plateau section. These boulders furnished the settlers their picturesque stonewalls, but they did so

only at the expense of untold hours of back breaking work and many a damaged plow.

The Present Area—The long story of the development of the central New York area is nearly finished. Compared with the eras of time before the coming of the ice, the centuries which have elapsed since this land was uncovered and nature began the task of reclothing the area with soil and vegetation are negligible. Perhaps 25,000 years have passed since the end of the Pleistocene. Slowly, during this short period, has vegetation crept back from the south, finally covering the whole area with the mixed growth of pine, spruce, cedar, hemlock, oak, elm, and maple which was the climax forest found here. Perhaps 3000 years ago—more or less—Indians, first the Algonquin stock and then much later the Iroquois, filtered into the region. These were always few in number, however, and primitive in culture, so that they did relatively little to modify the natural environment other than clear a few acres here and there for their "long houses" and corn patches.

And finally towards the end of the 18th century the first white settlers came into the area and very soon they were coming in a flood. They poured in through the Mohawk gap; they built settlements where soil and water-power and timber were accessible. They spread their net of roads over the seven counties in close relationship to hill and dale, swamp and stream crossing. Where the iron ore was, there they set up mines and forges. Where the salt could be brought to the surface, there developed salt works and ultimately great chemical plants. The canals and railroads that were built followed valleys and levels that nature in preceding eras had made available and the artificial lakes of Eaton, Delta, Erieville and Jamesville, are themselves examples of man's utilization of existing topography to further a great canal system—the Erie.

The history of this area has been a drama of great human interest. It has been played on a fascinating stage evolved through untold forgotten centuries. Without the stage as it was this drama would have been far different.



CHAPTER II

MAN MAKES HIS APPEARANCE



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Man Makes His Appearance

A THIRSTY deer lapped the refreshing waters of Skaneateles Lake. Down from the wooded hills he had come, his hoofs beating still firmer the winding path that deer, bear and fox had made long before. Scores of these trails led to this body of clear water as did hundreds of others that touched the shores of the Finger Lakes, swift flowing streams, and the salt licks at Salina. Having quenched his thirst, the deer paused to nibble at a succulent plant and as he did a strange and unknown smell blew past his quivering nostrils. Head erect he viewed the situation with much alarm. It was not the odor of the bear, nor was it of his hated foe, the timber wolf who fattened himself off deer and small prey. It was an odor the like of which he had never experienced before—an odor that forboded dire danger. With a snort of fear he made a dash for the wooded slopes but ere he had reached an asylum a sharp missile struck his throat and with that he tottered and fell. Quickly there sprang from a nearby bush a strange form—an animal that walked on its hind feet like the bear—it was man. The first of his kind to enter this home of nature and wild life—the first of those who were to tame this wilderness of beauty and to pave the way for the future Inland Empire.

This bold intruder had come from the West. His restless feet had followed the great trail, made by unnumbered animals in the past, that led from the shores of ancient Lake Whittlesey over the gravel beds to the Genesee River. Here the trail broke up into many others, one leading to the Oswego River, another to Rochester, and still another southward to Avon where it joined the trail that swept northward from the Finger Lakes. Trails and paths of this

type crossed and wound throughout Central New York as they did elsewhere in the State. Many of these were of secondary importance but all combined to make an intricate pattern of roads that led to the East and the South. One of these centered at Tioga Point; another focused at Upper Mohawk Castle. And it was by means of these rough winding trails that man was able to thrust himself into an area heretofore untouched by human feet. Great credit, therefore, must be given to the deer, bear, panther and many other animals for having made the first arteries of travel and communication that traversed this country. Without them man would have been lost in a confused wilderness; without them man would have found nothing but plant life, wild berries and fish to sustain him, for the woods and valleys teemed with wild fruit and the streams were alive with fish.

Thanks to these gifts of nature and to the presence of an abundant wild life, man had little difficulty in making a secure home for himself. A small clearing by the side of some lake sufficed. Here he and his fellows established in time a tribal life after which he was ready to penetrate the forests that surrounded him on all sides. He would explore the hinterland of his small domain in search of more food and better homes. Often as he wandered through the country he found himself facing an unknown stream or lake. Speculating on what lay beyond he returned home determined to bring his canoe with him on the next trip into this area. This he did and soon he became familiar with the many portages that separated one river from another. Moreover, river valleys like the Genesee, Oswego and Allegheny became known to him. Leaving his home in the southwestern part of what is now Cayuga County it was possible for him to travel, by means of portages, throughout the entire Finger Lake region to within eight miles of the present city of Rome. Here a two mile portage was crossed and he found himself at the head waters of the Mohawk River—Albany, New England and New York lay before him. The significance of these portages, streams and lakes upon man's movements and behaviors can not be over stated. Not only did they permit extensive travel in search of food, not only did they stimulate contact with other tribes and promote trade and commerce, but they laid the foundation for might and power that none disputed until the advent of the white man from Europe.

Central New York, therefore, provided plenty of food, excellent river systems and lakes, and many convenient portages and trails for man's intrusion and conquest. Otherwise migratory man would have passed by this area, for man will not settle and multiply where certain minimum essentials are wanting. But nature in this



OVERLOOKING CAZENOVIA LAKE AND ROUTE 20, CAZENOVIA

quarter did not limit its gifts; rather did it shower them upon the earth. From the woods there could be obtained bark for canoes, saplings for poles and stockades, materials for bows and arrows, striplings that could be fashioned into baskets, and other pieces that skilled hands and fingers formed into bowls, casks, spoons and household utensils. And when man wished to decorate these or disfigure his face with brilliant colors, there was the hemlock ready for him as well as a number of roots such as that of the wild apple tree. From the animals that roamed through these woods and valleys, he gained priceless hides, pelts and furs which were used in a number of different ways. Bones and guts, essential in the

making of tools and weapons, also came from animals. Nor should it be forgotten that much of the elaborate ceremonial head dress worn at the Corn Dance, council meetings, or that which topped him as he went forth to hunt or battle, came from the feathers of the wild turkey. Turkeys were easily caught either by trap or arrow, the latter being tipped with flint which was abundantly scattered throughout the country. The rolling hills of Onondaga, rich in the history of man, contained extensive deposits in which flint could be found without much trouble.

The woods likewise provided considerable variety in wild fruits and nuts, while from the winding streams or lakes choice fish could be had without much effort. Finally, it should be noted that climatic conditions favored man's residence in Central New York. Seasonable rains kept his hunting ground usually green and permitted him, in time, to cultivate crops of corn and tobacco. Spring, summer and fall enveloped his domain with an even temperature which was conducive to outdoor life and extensive travel. Certainly in some quarters there were numerous cloudy and chilly days, and snow and ice drove him into his house during the long winter months. But taking all things into consideration, Central New York was splendidly equipped for man's abode. It was neither a jungle nor a desert. It was an area that provided all that was vital and necessary for the growth and development of a civilization.

No one knows with certainty when man first appeared in this area. Various estimates have been made from time to time which clearly discredit Bishop Usher's biblical date that God made man in the year 4004 B. C. Some authorities are inclined to say that man was here at least fifteen thousand years ago; others more conservative place it at three thousand. At present competent scholars believe that it was close to five or six thousand years ago. Long before this, however, his ancestors had left their homes in Asia and by slow stage journeys to America by the way of the Bering Strait. According to the best authorities, the first inhabitants of America, and that included Central New York, were of Mongoloid extraction. Many hundreds of years must have elapsed before the first emigrants had fingered their way down the Pacific Coast, and many more must have passed before they penetrated Mexico, and the New York and Atlantic Coast area. Although it is highly conjectural to set a fixed time for man's entrance into

New York, it seems reasonable to assume that he was here long before Etruscan kings ruled in Italy or when Bronze Age man crushed the Neolithic inhabitants of ancient Britain.

Equally perplexing, if not baffling, is the moot question as to who were the first invaders. Earlier writers, leaning heavily upon their imaginations, described them as the lost tribes of Israel and then spun fine theories as to how they reached North America. Wilful wishing and thinking, however, is apt to produce historical myths and nonsense. Our histories are over burdened with such, and the Israelite story is a fine example. Written records of course do not exist for so early a time and it is to the archeologists that one must turn for a plausible explanation. But even here there is some confusion as there has been some evidence brought to light of human activity during or immediately following the last glaciation. At present, however, opinion tends to discredit this as an unwarranted assumption and concludes that the Indian was the first to roam over the drumlins and valleys of Central New York. Competent authorities have called these early invaders Algonkins though they have not denied the possibility of a pre-Algonkian people. If the latter existed, and there is some evidence that they did, they most certainly must have been a related race of Mongoloid extraction. To assume otherwise would necessitate the scrapping of the established theory of the Asiatic origin of the American Indian, and this scholars are not willing to do.

The Algonkian age extended, in all probability, to the late thirteenth century. During this period, which must have lasted several thousands of years, wave after wave of Algonkins swarmed into New York State. The earliest intruders must have come from the West by way of the American plains following trails through Ohio or the Province of Ontario. Precisely what forced this eastward movement is not known. Surely it could not have been caused by an excessive population. Archeological discoveries do not indicate any great number of inhabitants in Western America, nor could an agricultural and hunting economic base sustain so many people. Possibly the imperative need for larger and newer hunting grounds was a factor of importance. Basically, however, it must have been the pressure of kindred tribes to the rear who, being shoved along by others, sought new homes and hunting grounds.

The first Algonkins, sometimes called the Archaic Algonkins, must have lived for some time in relative peace before they were called upon to defend themselves against the inrush of other invaders. That a kindred people swarmed over Central New York and appropriated the land of the older inhabitants is well established by an examination of burial grounds and living centers. In one station, the term often applied to an excavated area, one encounters a paucity of remains which would seem to indicate a very simple culture. A few weapons, crudely fashioned and more reminiscent of the spear than an arrow, carbonized ashes in which animal bones have been found, an occasional polished stone implement, and some rough bit of soapstone pottery, is about all one discovers. There is little if anything to indicate a knowledge of agriculture. When a station of this type is disclosed it is marked as the site of an Archaic Algonkin. However, when one discovers smoothly polished stone tools and weapons in great number, bone implements for fishing, scraping and cutting, more refined pottery, certain accessories like beads, grooved axes and notched arrow heads, one may be certain one has stumbled upon the remains of a more civilized people, commonly known as the Intermediate Algonkins. These hardy people, whose superior weapons must have speedily crushed the original inhabitants, came from the South and Southwest, and from the North along the shores of Lake Ontario and the banks of the St. Lawrence. Like their predecessors they made their homes along rivers or lakes though some sites have been found inland away from a large body of water. Archaic Algonkins generally built their homes far above the present rivers and lakes; the Intermediate Algonkin seems to have favored the lower sites. Possibly, as one writer has suggested, Archaic Algonkins erected their homes at a time when the waters were higher than at present, thus accounting for the difference between the building habits of these related peoples.

Evidences of Algonkian occupation appear in all of the counties of Central New York. Knifelike blades have been found in Lysander, arrow heads of waxy chalcedony have been unearthed near Oneida Lake, a shoulder drill of yellow, orange and red jasper from Onondaga County, stone choppers from Chenango Forks, a horned banner stone from Baldwinsville, stone and clay pipes from Madison and Cayuga Counties, mortars and pestles

from Cortland County, and so on in infinite variety and number. Probably one of the richest stations is that found at Owasco Outlet, Cayuga County, which was carefully examined by Mr. E. H. Gohl of Auburn and Dr. A. C. Parker, whose archeological studies for New York need no introduction and from which much of this particular narrative has been borrowed. Hundreds of bits of pottery, fragments of pipes, an ovate knife of chalcedony, stone anvils and scrapers, perforated stones, and some fourteen ash pits containing remains of fish bones, charred kernels of corn and hickory nuts were found at this station. In one of these ash pits there was discovered the jaw bone of a dog, man's ever faithful friend and companion who must have come from Asia when his master left thousands of years ago.

On the basis of these and other excavations one is able to piece together a fairly complete picture or pattern of Algonkin culture. Of course this culture was by no means uniform. Conditions favored variations here and there. Moreover, when one recalls that the Algonkian stock consisted of many different tribes and was constantly being modified by infiltrations and internal changes, one can not speak of a uniform or constant cultural life. To illustrate, reference can be made to the presence of copper tools and weapons. Now none of these, it is believed, were fashioned by the Algonkins; rather were they obtained by them through trade with Indians to the West.

Both Archaic and Intermediate Algonkins were migratory people. Although the latter appear to have had some knowledge of agriculture their chief economic activities centered around fishing and hunting. Their abodes, therefore, were more in the nature of a camp than a settled home, and usually were situated on the sloping banks of some stream or lake. The Third Period Algonkin, however, was far more sedentary in his habits. Instead of a camp he lived in a village, close to a lake or navigable stream. The village was generally laid out on the flat land and spread itself out over a considerable area. It would appear, from this type of a scattered village, that its inhabitants feared no enemies beyond wild animals. Each village or tribe seems to have hunted and fished within its own well marked sphere of influence and seldom encroached upon the domains of a neighboring tribe. As the Algonkin began to feel the pressure of the warlike Iroquois he con-

structed stockades, the remains of which are few in number and not at all impressive. Stockades and houses were built of wood and bark; tents never having been used, so we are informed, by the Indians of Eastern North America. In all probability this form of village life rested upon a broad agricultural base. Our later Algonkin, though he continued to take keen delight in hunting and fishing, was more of a farmer than his predecessors. Agricultural activities, probably borrowed from other people, therefore tended to limit the roving and migratory behaviors of the Third Period Algonkin.

As farmers they were vitally and chiefly interested in the raising of corn, beans and tobacco. Tobacco was smoked in clay or stone pipes of various shapes and sizes; a favorite form was the elbow pipe. That farming must have been conducted on relatively a large scale is attested by the numerous tools that have been found. Stone hoes made from slate or limestone, choppers, celts, grooved axes and hammers must have been used to clear the land or cultivate the soil. Later, after harvest time, pestles, mortars, mullers and metates were employed to grind the corn into meal. Corn and beans together with wild fruit, honey, meat, fish and nuts must have constituted the chief sources of food. Probably the cooking, except in winter or during a rainy season, was done out of doors, the refuse in most cases being carried to an open place where it was quickly disposed of by ruminants. Wooden, clay and stone bowls, jars and vessels were used for cooking and serving. Spoons and ladles were also employed. Forks were unknown. Most if not all of the work was done in the fields, preparing the meals, dressing the hides, making of household tools and baskets, and caring for the children being handled by women. At first glance this might seem to indicate that women were held in low repute and that at best their lot was no better than that of a serf or domestic servant. Actually, women were held in high regard and though the individual homes were built by the men they were the property of the women. Algonkian women knew quite well that their husbands had ample work to do, such as clearing the land, building homes and stockades, hunting and fishing, and defending their homes against wild animals and later the Iroquois. The folkways and *mores* of the Algonkins provided, in short, for what was considered an equitable distribution or division of labor.

When an Algonkian man went forth to hunt he usually took with him a spear the shaft of which was of stout wood. The spear head itself was a pointed piece of hornstone or flint, varying in size from three to ten inches. In addition, he carried a bow and some arrows, the latter being made like the spear point but having distinct shoulders and necks. Fastened in some manner to his waist was a stone knife made of jasper, chalcedony or a fine grade of flint. Many of these knives were as long as ten inches. For fishing he had a harpoon, fish hooks made of bone, and a net which was sunk by means of stone sinkers. Bone implements were quite common among the Algonkins as is shown by the stations that have been excavated along the shores of Oneida Lake. Awls, beads, blades, harpoon heads, needles and the like made from bone have been discovered here and elsewhere. Finally it should be noted that in most Algonkin stations polished stones such as banner stones, bird stones, bars, amulets, gorgets, pendants and perforated discoids have been found. Not in every case has it been determined to what use these articles were put. The bird stone, for example, may have served as a head dress or have been used in certain games.

One of the most interesting remains left by the Algonkin is his pottery. With the exception of some crude bowls of soapstone of Archaic and Intermediate ages, most of these date from the Third Period. Algonkian pottery is quite distinctive both as to form and decoration and the expert has little difficulty in distinguishing it from the pottery of the Iroquois. Many of these vessels are ovoid in form, the small end being downwards, while the large end stands open as the mouth. A splendid example of an Algonkian clay vessel from the Chenango Valley may be seen in the Otis M. Bigelow collection in the State Museum at Albany. Equally interesting is the jar pieced together from fragments found at Lakeside Park near Auburn. In some cases Algonkian vessels show the influence of the Iroquois and it is highly possible that some were actually obtained from the Iroquois through trade and barter. Generally speaking, a true Algonkian pot does not have the overhanging rims and collars, so characteristic of Iroquoian culture. Moreover, the decorative patterns were pressed into the clay and extend over the rim and run down into the mouth for a few inches. These patterns may have been made by dies or, as one authority states, may have resulted from placing the soft clay into a loosely

woven fabric which left its markings on the jar. Sometimes shells, reeds, fingernails and the like were used to make these impressions.



PINNACLE ROCK, 40 FEET HIGH, BUTTERMILK FALLS STATE PARK
(Courtesy Finger Lakes State Parks Commission)

Practically all Algonkian pottery was made of clay—the exceptions being of the soapstone variety found among the Archaic Algonkins.

Remains of this type, as well as those incident to farming, hunting and fishing, indicate that life had progressed to a marked degree since Archaic Algonkins first penetrated Central New York. Both as to population and culture important strides had been made.

Much of this was native to the Algonkins; some of it was borrowed from other tribes like the Iroquois. It would seem, therefore, that the Algonkins were in touch with other Indians, traded with them and were, as a result, influenced by these alien contacts. Moreover, they appear to have had considerable intercourse of one type or another with those of their own race. Through forest and valley the primitive trails made by forgotten animals became roads over which the Algonkins passed back and forth on one mission or another. Here and there the trail had been widened and marked, sometimes to aid the traveler and at other times to make a place for celebrating a tribal festival. Trees were girdled and bushes burned so as to make this spot a fitting and proper place for ceremony or dance. What religious notions the Algonkins may have had is not known; nor can much be said about their political life beyond noting they were in the tribal stage. Generally, they seem to have lived a quiet and uneventful life. Busily did they hunt for game, skim over the waters in canoes made of basswood or elm bark, and cultivate their fields of corn, beans and tobacco. No alien foes disturbed their tranquillity, nor did internal dissension mar the even tenor of their existence. They were not a warlike race; rather were they devoted to the arts of peace.

At some time during the Intermediate Period, the Algonkins seem to have been influenced by an intrusion that has defied explanation. Here and there in some stations objects have been discovered that are neither Algonkian nor Iroquoian. Semilunar knives of slate, rubbed slate double-edged knives, and arrowheads that are broad and large certainly indicate some alien infiltration or influence. Skilled archeologists recognize these remains as being similar to those found among Eskimoan peoples. No authority, however, is prepared to state that this establishes the presence of Eskimos in Central New York. Nor is any one prepared to declare who the intruders were if they were not of Eskimo stock. Possibly, it has been conjectured, some unknown people entering this area may have brought in this Eskimo culture or at least have copied it. If this be true then one has to explain what happened to these folk. Of course they may have been a minority group that were destroyed, driven out or absorbed by the Algonkins. We know, for example, that the Celts in Britain following the withdrawal of the Roman Legions were defeated, driven westward and absorbed by the con-

quering Saxons. Even this theory, however, has its weakness as burial grounds have not as yet revealed any physical remains that are unlike those of the Algonkin or Iroquois. No one at present, therefore, seems to have a plausible explanation for the Eskimo-like remains that have been found at Van Buren, Lysander, Brewerton and a few other isolated places in Central New York.

Later than the Eskimolike infiltration came the Mound-Builder. Coming from the West by the way of the Ohio these people, who were Indians and nothing but Indians, fingered their way during the Third Algonkian Period into Western New York which seems to have been their chief place of settlement. Some of them did wander by stream and portage through the Genesee Valley and Finger Lake region, and signs of their habitations have been located south of this area and along the southern shores of Lake Oneida. Relatively few remains, therefore, have been discovered in Central New York. Most certainly here and in the western part of the State they did not erect those mounds which are so characteristic of their culture in the Middle West. Some mounds were constructed but they offer little attraction to the student as they pale into comparative insignificance in contrast to the extensive earth works to the west. Possibly the day will come when some archeologist will devote more attention to both Mound-Builders and the Eskimolike peoples and then we shall be able to explore more deeply into these cultures which at present remain quite cloudy and uncertain in so far as Central New York is concerned.

Much the same may be said about the Red Paint Culture, a term applied to a prehistoric occupation different from the Algonkian. Evidences of this occupation are relatively common in Maine though in New York no graves have been found. On the other hand the implements used by these people have been located near Oneida Lake and along the Oswego River. Further investigation may help to unravel this mystery.

These various intruders, it would appear, influenced the life of the Algonkin but not to the extent of altering to a marked degree the basic cultural traits of our first Indians. The day came, however, when a warlike race, the Iroquois, did profoundly affect the calm and peaceful life of the Algonkins. Naturally, the latter resented this intrusion and determined to make a decisive stand for their homes, villages and hunting grounds. Stockades were

built and Algonkian braves struggled valiantly for their property and rights. It was all of no avail. The invader had the advantage from the first. He possessed superior weapons and was trained to battle. Slowly but most certainly the Algonkin gave ground. Defeat followed upon defeat. Whole tribes were all but destroyed or driven out, while those who remained were absorbed by the conquering invader. Central New York now became the home of the Iroquois. Algonkian supremacy was a thing of the past.



CHAPTER III
THE RISE AND FALL OF THE IROQUOIS



CHAPTER III

The Rise and Fall of the Iroquois

SOMETIME toward the close of the thirteenth century the peace and calm of the Algonkian world was seriously disturbed. Alien Indians, possessed of superior weapons, appeared on the western frontier seeking new homes and hunting grounds. Surely the abodes of these intruders in mid-continental America had not been uninviting, for archeologists inform us that in this area they had developed a high degree of culture. Populous tribes, well constructed villages and towns, broad arteries of trade and prosperous agricultural activities attest the strength and resourcefulness of these hardy folk. Skilled hands fashioned various manufactured articles that were bartered or sold to neighboring tribes. The material wealth and economic power of these redmen, however, was most alluring to other peoples to the south and west—peoples whose homes had been disrupted by the inrush of those who swarmed northward following the disintegration of the once powerful Mayan Empire. The disturbance, in short, that attended the twilight of Mayan domination had its repercussions in the Mississippi Valley. Indians, who had occupied this region for thousands of years, suddenly faced invasion and, finding themselves unable to cope with the enemy, began the long trek to the northeast. As they moved onward they pushed and shoved other settled tribes ahead of them. These in turn forged forward until they fingered their way into the land of the Algonkins. Such, in brief, is one of the accepted theories that accounts for the entrance of the Iroquois Nations into New York State.

Other forces and antecedents, however, help to explain this movement. In the first place, the agricultural prosperity of the

tribes in the mid-Mississippi region had promoted trade and commerce with other Indians about them. The latter, not enjoying so many material comforts, had their appetites stimulated and soon began to annoy and pester their more civilized neighbors. Friction and conflict followed and with it came movements of tribes hither and yonder. Some seeking to conquer and possess the prosperous villages and cornfields of their rivals; others hoping to escape from the periodic wars and devastations of the enemy. More or less coincidental, therefore, with alien invasions from the south came this era of internal strife and discord—causes quite ample in themselves to promote a migration northeastward. Nature also played a decisive rôle in this great undertaking. Continued seasons of little rainfall, so it is thought, laid low the cornfields, and a lack of rain was the certain predecessor of famine and death. Quite naturally disaster of this type incited a people, who had devoted themselves to agricultural pursuits, to look elsewhere for fertile lands. And so to the factors of invasion and internal dissension must be added that of drought, famine and death.

Migrations of this type are not generally conducted on any preconceived basis. Nor are we to suppose that some all wise and powerful central executive marshaled his people before him and gave the order to march. Celt, Roman, Saxon and Dane never penetrated Britain in this method nor did the Algonkin follow such a procedure as he journeyed across the plains into New York. On the contrary, the movement of these mid-Mississippi Indians was more or less spasmodic, occurring at different places and at different times. Once a tribe found its life endangered by neighbors and aliens, or when a relentless sun dried up streams and burned the cherished corn, it was the occasion for migration. Personal effects were gathered, the old homeland bade goodbye and the tribe struck out for new abodes. Tribe after tribe experiencing similar misfortune did likewise until, at length, the great majority of those who once lived happily in mid-continental America had migrated to new and strange lands.

During the course of this movement northeastward some of these peoples veered their steps toward the south. One of the groups—the Cherokees, who probably were the first of the tribes to leave their homes in the mid-Mississippi area—swarmed over the Mound-Builders of the Ohio Valley and later moved on into

the Tennessee and Carolina regions. In their wake came kindred Indians who on reaching what is now Detroit crossed over into



CHITTENANGO FALLS, CHITTENANGO FALLS STATE PARK
(Courtesy Finger Lakes State Parks Commission)

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Canada. From here they journeyed on over trails that led them past the shores of Lakes Erie and Ontario until finally they rested along the banks of the St. Lawrence River. These, so we are told, were the Hurons, descendants of whom became the Mohawk, Oneida and Onondaga tribes of Central New York. In the meantime other related tribes following paths and river systems that

led them to the southern shores of Lakes Erie and Ontario were on the march. So inviting did the prospect appear for some as they camped near Niagara that they made it their permanent home. These tribes have been called the Attiwenddaronk or Neutral Indians.

Others, however, continued to wend their restless feet forward. Some of these found the land south and southeast of Lake Erie to their liking; here they settled and became the Eries. Others spread themselves along the country drained by the Genesee River until they had carved for themselves a domain that stretched from Lake Ontario almost to the northern boundary of the present State of Pennsylvania. These were the historic Senecas, an offshoot of whom moved still farther east and became known as the Cayugas. Finally, a last group made their homes south of the Cayugas and extended their territories into Pennsylvania. These were the Andastes.

Students, therefore, recognize three main branches of the invading Indians who collectively are sometimes called the Iroquoian peoples. First, the lost tribe, the Cherokee. Second, the great Huron family, some descendants of whom fingered their way across the St. Lawrence, moved southward and formed the mighty Onondagas, Oneidas and Mohawks. Third, those who comprised the Neutral, Erie, Seneca, Cayuga and Andaste tribes. Those peoples who ultimately controlled the Central New York region, namely the Senecas, Cayugas, Onondagas, Oneidas and Mohawks, are frequently referred to as the Iroquois proper, though this title generally is applied to any of the invading tribes.

Naturally during the course of their wanderings they often crossed one another's paths and when they did war and conflict usually followed. To illustrate, when certain Indian bands reached the Ohio Valley they encountered their kinsfolk, the Cherokee, who had migrated at an earlier date. Fierce contests followed, the latter being driven southward but always continuing a desultory war that lasted well down into modern times. In the meantime those tribes that had moved into New York found their way blocked by the Algonkins who stubbornly resisted to the utmost of their power. Blood flowed and it was not until the fifteenth century that the Algonkin relinquished his ancestral home in Central New York. Many of the conquered Algonkins continued to live in this area, uncertain subjects of the victorious enemy. Others, however,

fled to join kindred tribes like the Mohicans who dwelt to the south and southeast of the Oneidas and Mohawks.

We need not pause to trace the particular details surrounding the migration and final settlement of those peoples who ultimately became known as the Iroquois Confederation. Fascinating as is the story of the separation of the Onondaga and Mohawk units from the powerful Hurons of the St. Lawrence region, and of their wanderings through the Watertown and Adirondack Mountain areas respectively until they finally reached their permanent homes, we are more concerned with what happened to them once they had appropriated Central New York for their own. Here, after many years of fierce fighting, they sat down and took stock of the situation. There was no question about the desirability of the country. Swift flowing streams and mirrored lakes provided fish in great abundance and the wooded hills teemed with game and materials from which they built their homes and villages. But what of themselves? Numerically, they had suffered by migration and war. Hundreds of braves had died in battle, and women and children beyond count had succumbed to the difficulties of travel and warfare. And as they met in tribal council they heard of the dangers facing them on the frontiers. Cherokees? Yes, but far more important were the dreaded Hurons to the north who skillfully were inciting the Eries, Neutrals, Andastes and the disgruntled Algonkins to join with them in exterminating the Iroquois of Central New York. What of the future, must have been a question that hung on the lips of every person.

Now the historical heritage of these peoples most certainly extolled the arts of war. The memories of their ancestral homes in the mid-Mississippi area had been erased by the wanderings, migrations and wars that had followed. They knew only of the immediate past—a past that had made them mighty. War had defeated every enemy and war had given them a new and wonderful home. They prided themselves on these achievements. They were a race of soldiers and only by continuing to live a strenuous life could their destiny be fulfilled. That such a philosophy permeated the mind of the fifteenth century Iroquois can not be doubted. A study of the traditions of this age reveals this beyond all question. And foremost in this lore there appears the legendary figure of Adodarhoh, an Onondaga chief who was forever harping upon the

glory of war and the need for battle—battle not only with the alien but even with kindred tribes. War, so he stated, was a normal thing and brought forth the best qualities of the race. Definite evidence as to the existence of Adodarhoh is lacking. One authority has suggested that Adodarhoh was but a name assigned to the condition of things, and this may be true. However, Iroquois accounts persist in referring to such a leader whose influence seems to have been quite effective.

About the same time Adodarhoh's star rose to prominence there appeared a man among the Mohawks, one Dekanawidah of Huron birth, who dreamed strange dreams for an Indian of this age. No one realized better than he the martial greatness of his people, but no one appreciated more the terrible toll war had exacted and was likely to demand if war continued to be the order of the day. The philosophy of Adodarhoh he detested and rejected. There must, he reasoned, be another way out of the impasse. His people could forge forward to greater heights but never by means of the sword. Of course Dekanawidah was not the first to extol the evils of war and the merits of peace. Behind him lay a body of tradition and tribal law that was conducive to the reign of peace. Availing himself of these materials, Dekanawidah slowly evolved a concept of everlasting peace. He loved to tell his friends that the day would come when Indians of all races and tribes might live in peace. Most certainly he was listened to and probably gained many converts for otherwise it seems unlikely that the story of his life and work would have remained. He would have become just another forgotten man. On the other hand the stout fighters who heard his voice scoffed at him. Adodarhoh was their hero. What did this idle Mohawk dreamer know about the ways of man? When had he ever done more than spin fantastic yarns? And so Dekanawidah saw his cherished ideas rejected and he found himself described as one "whose mind had fled."

In the meantime there lived another Indian who thought much as did Dekanawidah. Ayonhawatha—Hiawatha as we know him—was a member of the Onondaga tribe dwelling in one of their villages not far from the site of the present town of Pompey. Here was an ideal place for meditation and thought. As far as the eye could see, gorgeous valleys, lakes and streams spread themselves before his vision. It was the home of his people—the

mighty Onondagas to the west, and east of whom were kindred Iroquois tribes. And then his eyes dimmed as he thought of the



TAUGHANNOCK FALLS STATE PARK

(Courtesy Finger Lakes State Parks Commission)

wars that had been and the rumor of future contests. Sorrow and remorse struck him to the quick. On top of this stark death invaded his home. A grim pestilence swept through the land leaving its victims in every village. Or was it the witchcraft of Adodarhoh? Gossip had it that this crafty chief had terrorized his people and had brought down vengeance upon them for not

heeding his thundering words of war. Hiawatha knew all this and determined to make a personal appeal. Possibly, so he reasoned, conversation might soften the heart of Adodarhoh and bring to an end the long trail of tears that had afflicted Hiawatha and his fellow Indians. But Adodarhoh's influence was too great. Hiawatha's pleas for peace were rejected and he was driven home with threats upon his life. Shortly thereafter death knocked once more at his home. It was enough. Hiawatha's cup was filled and overflowing. He would leave the hills of Pompey and visit a sister living among the Mohawks. And having done this he was ready for the future to relieve him from his sorrows.

Legend has it that Hiawatha's deeds and songs had reached the ear of Dekanawidah. Straightway, Dekanawidah bestirred himself. Gathering a few belongings Dekanawidah went forth to meet Hiawatha and encountered him, so we are told, near Cohoes Falls. In a short time the two found themselves in complete accord and after several days of careful thought determined upon a course of action. From the Mohawk came the ideas and philosophy that the Onondaga wove into a pattern of laws which they hoped the Iroquois would adopt. These laws, which embodied principles of peace, became known as the *Gayaneshagowa*, and in due time were submitted to the Mohawk Council. The eloquent appeal of Hiawatha melted the hearts of his listeners but failed to budge their reason. Nothing could be done, so it was said, until the Neutral nation, whom tradition credited as being the Mother of the Iroquois peoples, had taken action. Disappointed but not disheartened Hiawatha and his friend turned their faces toward Niagara where they succeeded in gaining the support of Jikonsaseh, an Indian woman whose influence was great among the Neutrals. Soon every village throughout the length and breadth of the Iroquois peoples heard of the doings of these three. Even the scoffers among the Onondagas turned to listen—yes, even Adodarhoh who appears to have consented to a grand inter-tribal council to discuss matters. In all probability this meeting was held among the Onondagas. Once again the brilliant and effective Hiawatha overcame the belligerent words of his opponent. The Iroquois people were ready to accept a new order of things—an order built upon the *Gayaneshagowa*. The Iroquois Confederacy came into being.

The basic tenet underlying this political organization was peace. Each and every tribe that joined it was pledged to drop all sinister thoughts against its neighbor and to coöperate in advancing the material and spiritual well being of the Iroquoian peoples. All matters of importance were handled by an inter-tribal council of chiefs, each tribe having one vote in all deliberations. In case of a tie, the Onondagas were accorded the right to cast the deciding voice. Thus from the very first final authority to some degree was lodged in the hands of one tribe whose council-fires always became, so to speak, the capital of the Iroquois Nations. Other authority was granted to the Mohawks and Senecas in such a manner as quieted their fears of Onondaga supremacy, while the Cayugas and Oneidas, far smaller tribes, were won over by being given equal rights in all inter-tribal assemblies. A similar position was offered the Neutrals, Eries and Andastes but they, doubtful of the political advantages of the Confederation and peeved at the recognition accorded the younger and newer tribes, Cayugas and Oneidas, elected to retain their own organization. As a result the Iroquois Confederation from the first did not embrace all of the Iroquois peoples, and it remained a union of five nations until the early part of the eighteenth century when the entrance of the Tuscaroras, an offshoot of the Cherokees, made it the historic Six Nations.

Dekanawidah and Hiawatha had ample reason to be satisfied. Peace they had brought in their time to the great majority of the Iroquois and while the disgruntled Eries, Neutrals and Andastes remained aloof much had been gained. Who knew, moreover, but that these kindred tribes in time would come to see the advantages of the Confederation and join with their brothers in promoting a reign of peace that stretched from Niagara in the west to the headwaters of the mighty Hudson. It is, therefore, to Hiawatha and Dekanawidah that Iroquoian tradition credits the founding of the Six Nations. Possibly, no Indians ever bore these names but like the mythical King Arthur of old they have been eulogized ever since by the Iroquois as the saviors of their race.

Precisely when this new order of things was effected no one knows. Surely the Confederation was in all its glory when the first white man penetrated this vast domain. Probably it would not be far wrong to ascribe these happenings to the late fifteen hundreds

for by that time all of Central New York had been closely knit into the League of the Six Nations. But peace at home did not necessarily insure peace abroad. As long as the kindred Hurons continued to nurse hatred and jealousy against the League, war still might remain the order of the day. And the Hurons were bent upon the destruction of their enemies. Skillful emissaries entered the lodges of certain Algonkin tribes, fanned anew the latter's wrath against the Iroquois and gradually succeeded in raising a formidable alliance against the Confederation. Seneca war captains then sprang into action and before the Council-fires pled for punitive expeditions against the foe. The Confederation realized the situation confronting them and girded their loins for combat. Fierce bands of Iroquois braves struck terror among the Hurons who were all but ready to give up the contest when suddenly there appeared among them the intrepid French explorer and soldier, Champlain. Availing themselves of the "white-faces" whose "thunder-poles" had cowed the Hurons, an expeditionary force thoroughly whipped an Iroquois war band near Ticonderoga in 1609. The axe, spear and arrow of the Iroquois were no match for the guns of the Frenchmen and the former fled home in fear and desperation.

Several years later the Hurons, accompanied by Champlain and a few musketeers, set forth to destroy the Onondaga peoples. Hearing of this danger the Iroquois prepared for the worst and at Nichols Pond, not far from Peterboro, New York, they met and defeated the Hurons, Champlain himself being wounded in the fray. To the Iroquois the victory was a token and sign of their invincible superiority. What if the Hurons had these strange allies, their guns had been silenced once and could be silenced again. And so the Five Nations tightened their belts and marched northward. By 1630 Huron villages along the St. Lawrence River had been attacked and destroyed in a manner that fully illustrated the fierceness and brutality of the invader. Overtures for peace were immediately accepted for the Iroquois fought, so he said, only for peace. But peace must rest upon complete surrender and an honest recognition that Iroquois sovereignty extended over all of Huronia. This meant abject surrender and the younger Hurons would not listen to such ignoble terms. And so the war continued. By 1650,

however, the Hurons were ready to accept any terms, yes, even those they had spurned a few years before.

In the meantime the Neutral Nation had watched with alarm the trend of events. Each Iroquois victory brought the war that much closer to their lodges. Moreover, their homes were crowded with refugees from Huronia who were constantly imploring the Neutrals to enter the contest before it was too late. Neutrality, it was argued, will keep your homes intact for a brief while, but sooner or later the Iroquois will want to fatten himself upon your lands. Strike now, the Hurons plead, while our brothers in the St. Lawrence region are fighting this dreaded foe. Neutral opinion realized the gravity of the situation but decided to remain aloof. It was a fatal mistake, for hardly had the Hurons surrendered than a hostile note was heard from the Iroquois. Not that the latter actually feared the armed strength of the Neutrals, but rather because they believed that as protectors of refugee Hurons a dangerous condition faced them. Who knows, it was asked among the Iroquois, how soon before the Hurons will be able to convince the Neutrals of their duty to fight a war of self-preservation? And when the Neutrals come to see it this way, what will stop them from stirring up the conquered Hurons to the north, the Eries to the south and even our neighbors the Andastes? The reasoning was too sound for the Iroquois chiefs to ignore and so they proceeded to make plans accordingly. In a short time they had discovered a grievance against the Neutrals. You, it was said, have violated the neutrality that has from time immemorial been preserved during the inter-tribal Iroquois games. Such conduct on your part admits of no mercy; prepare for the worst. And so it came to pass that by 1652 the Neutral Nation passed under the yoke of alien domination.

Now it became the turn of the Eries to feel the sting of defeat. Hearing of the plans of the Iroquois, the Eries struck first, but after an initial victory soon faced the full might of the enemy. Battle after battle was fought with the Eries always on the losing side. Finally, thoroughly disheartened they gave up the contest and admitted Iroquois supremacy. This was in 1654. For the next few years the Iroquois, while always willing to treat their defeated foes with a generosity that did credit to Hiawatha's teachings, would countenance no opposition. And when opposition

reared itself swift was the terrible punishment. It seems as though the Five Nations had determined to continue their wars of conquest until all danger had been removed. Their frontiers must be made secure and as long as some neighboring tribe assumed a hostile attitude the war must be continued.

It will be recalled that during the contest with the Hurons the latter had invoked the aid of the Andastes. Against these allies the full war strength of the Mohawks and Oneidas had contended, but to no avail. Nor had the timely help of Cayugas and Onondagas brought victory. Then it was that the Senecas threw their forces into the fray. For over a decade the contest continued and at no time had the Andastes admitted defeat. Superiority in numbers and military skill finally brought the contest to an end for in 1675 the Andastes surrendered. Some of them remained in their homeland, others migrated and settled with the Cayugas, while others moved on to become the Mingos and Conestogas of later times.

Practically all of Central and Upper New York was now in the hands of the Five Nations. Moreover, the lands of the Eries and Hurons were subject to their control. But even then the urge for conquest was not over. Neighboring tribes in other areas soon felt the armed forces of the League. The war, in short, was carried to the west and, in 1680, we find them undertaking a most spectacular raid into the Illinois country. Although this conflict concerns that area more than Central New York it is interesting to know that the Indians of the Five Nations traveled so far West in their wars to make the New World safe for peace. Moreover, this contest illustrates how widely recognized the League was among the Indians of the East. They had come to realize that the power of this Confederation was not to be taken lightly.

The skill and bravery of the Iroquois in battle had been demonstrated by almost a century of continuous warfare. As a reward their bards could sing of hostile tribes that had been humbled and their chieftains could boast of the splendid political organization that existed in the Confederacy. To be sure these conflicts had been highly expensive, particularly in respect to loss of life. Countless Iroquois braves from Oneida Castle, Pompey, Cayuga Lake and elsewhere had died in lands far removed from their homes in Central New York. Such a toll could not go on forever and no

one knew this better than those who guided the destinies of the Five Nations. Accordingly, defeated tribes were absorbed into the framework of the League and through the process of intermarriage the physical structure of the Iroquois peoples was fundamentally altered. New recruits for battle were of course obtained by this procedure—recruits who appear to have fought as well as their predecessors in the early sixteen hundreds. Basically, however, a new race of Iroquois had come into being, a race that was composed of descendants of the original Senecas, Onondagas, Cayugas, Oneidas, Mohawks and of their many captive peoples. It was a hardy and efficient race that won the respect of alien tribes throughout Eastern North America.

During the course of the growth and development of Iroquoian power, the European appeared on the scene. The arrival of the white man was, of course, destined to profoundly alter the future of the Confederation. The superior organization, military equipment and economic resources of the European was too much for the bravest of the Iroquois braves. Valiantly for a time did they seek to stem the steady onrush of the invader but the ultimate outcome was never in doubt. In due time, Frenchman, Englishman and American appropriated in turn the rich and fertile domains of the Five Nations. To what heights the Iroquois might have ascended had the European not come is a matter of pure conjecture. An analysis of his culture, the theme of the next chapter, furnishes a possible answer.



CHAPTER IV
THE IROQUOIS AT HOME



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THE Iroquois Confederacy amply illustrates the great accomplishments of these people in government and in war. Early Europeans were astonished to find such a progressive and powerful organization, and wrote long and glowing accounts of these hardy folk. Historical and archeological research has revealed much more. From these sources one can piece together the record of a proud and powerful people. Mighty as the Iroquois was in battle, skillful as he was in the arts of government and diplomacy, he still found opportunity to develop himself along many other lines. Fascinating as were his achievements in battle, modern students of history are far more concerned with his life at home. Here he emerges in his true form; here he reveals those characteristics and behaviors that fundamentally explain his preeminent success in war and government. Stout hearts and strong bodies avail little in the long run if they are not supported and enforced by adequate social, economic and spiritual traits. Internal solidarity in the life of any nation is of primary importance.

In reviewing the various factors that go so far toward explaining the progress of the Iroquois one is impressed at the outset by the religious philosophy that permeated their life and thought. Man, it has been repeatedly said, does not live by bread alone; but surely without bread there is no life. And it was probably not until man had satisfied his hunger impulse that he paused to wonder why this food was available and why he was what he was. Whence and why did he come into being, who was responsible for his existence and who was it that ordered the rising and setting of the sun—these and many other moot questions must have bothered

the early Iroquois precisely as they arose in the minds of other primitive and even modern peoples. Meditating about such matters the Iroquois was impressed by the inescapable fact that human life comes from women; hence there must have been some ancestral matron from whom all life had descended. With this as an assumption it became quite natural for him to think in terms of some celestial woman who, leaving her abode in the great unknown above, came to earth bringing with her the blessing of life. Here, she bore two twin children whose names, according to tribal tradition and mythology, were the Good Mind and the Evil Mind. The father of this famous couple, for all children the Iroquois knew must have a father, was said to be the Sun. In such a manner did the early Iroquois conceive of the creation of man.

Coincidental with the development of these concepts—some authorities say earlier—came the belief in a great galaxy of gods and goddesses all of whom seem to have taken rôles in conformity with either the Good Mind or the Evil Mind. None of these deities could be seen though their might and influence were visible in all walks of life. When the cornfields ripened and yielded bountiful harvests the Iroquois was convinced that the spirits who promoted goodness and virtue had signaled their interest in man's life. But when the rain did not descend and when the corn was dwarfed into stubble then the forces of sin and evil had gained the ascendancy. Hence on every hand the Iroquois was daily reminded of the intense and bitter conflict that was forever being waged by the supernatural beings who directed his life. Small wonder was it, therefore, that if gods and goddesses took keen delight in conflict that man patterned his actions accordingly. Hence there arose those who championed the belligerent blood and iron philosophy of Adodarhoh while others, equally insistent, voiced emphatic approval of the patterns of thought taught by the sage Hiawatha. Throughout his entire life, therefore, the Iroquois was ever conscious of the contest between the forces of good and evil, and quite naturally was always on tip-toe to propitiate those deities whose blessings and curses meant so much. As might be expected, some men and women had greater success than others in their supplications and these soon came to be recognized as possessing peculiar magical powers whose intercessions were worth having. No priestly class, however, appears to have arisen among these

Indians. Probably, because it was believed that every one had direct contact with the gods. But those who possessed this magic



BUTTERMILK FALLS, BUTTERMILK FALLS STATE PARK
(Courtesy Finger Lakes State Parks Commission)

to a marked degree were nevertheless recognized for their peculiar properties.

Again, it was commonly held that all living things had the unique power of transforming themselves into other entities and that at times the spirits of good and evil might take upon themselves the form of man and dwell among men. From this it naturally followed

that everything in the world had distinct personality and being, and that animals, no less than man, had that indefinable essence—the soul. Life, therefore, was not all in vain and somewhere in the heavens above there dwelt a great master who gathered the souls of his children into a life eternal. The concept of immortality was thus widely accepted by the Indian. Nor should it be forgotten that dreams played an important part in man's earthly existence, for dreams are the soul's way of imparting impulses to man. At stated times the Iroquois paid due homage to this fact in their dream festivals which, according to early Europeans, were not what they should have been. But when has one culture endorsed the behavior of another?

Among the many good and wise gods none held greater sway than he who ruled thunder. Hawenio (Majestic Voice) was his name and great reverence was paid to his supposed whims and fancies. Of almost equal importance was the Sky Holder, whom some authorities believe to have been of greater significance earlier in the history of these peoples. Other supernatural beings received special consideration, particularly those who were thought to preside over the more important phases of man's life, such as birth, marriage and death. Different names appear to have been assigned to some of these deities by the various tribes whose folklore contains many versions of the story of man's creation. In general, however, the form and essence of tribal faith remained more or less uniform. It should be noted that the Iroquois did not believe in the existence of a supreme god.

Further insight into the religious beliefs and practices of the Iroquois may be gleaned from their burial customs. Practically every grave that has been opened has revealed a number of different articles. Some of these were clearly a part of the dead man's wearing apparel. But why should jars, tools, pipes and the like be found? Clearly their presence indicates a belief on the part of the Indians that the dead had need of these as he made his lone journey into the future world. Often the body was interred intact which might suggest the notion of the resurrection of the body though no scholar at present is willing to declare that the Iroquois held such a concept. By way of proof can be cited the custom followed by some tribes of wrapping the dead in blankets and placing the body high in the trees. In other instances they were

buried in specially constructed funeral houses where the body remained until time had reduced it to bones. Later, the bones received a separate burial. Finally, it is of interest to note that the Iroquois, like other primitive peoples, placed the dead so that the knees were drawn toward the chin. During life this had been, as it is today, a favorite device for increasing bodily warmth; possibly, so it has been thought, the Indian followed this procedure in death, hoping thereby to protect the departed one from the cold earth.

With the advent of the European, the Iroquois was introduced to a more refined religious philosophy. Jesuit priests, as will be shown in a later chapter, entered Central New York at an early date and although exposed to great hardships, torture and even death succeeded in converting many to the faith of Rome. Similar results were obtained later by English and American Protestant missionaries. In many instances this conversion was purely formal, as adherence to older beliefs and practices were still observed. But the impact of Christianity could not be denied and, as we approach the close of Iroquoian supremacy, ample evidence may be found of Indians who wholeheartedly had accepted the teachings of Christ. Contact, moreover, with other aspects of European culture forced a modification of religion. Out of this confused pattern of thought there slowly merged a new group of principles that finally were fashioned into a religious code by the great teacher, Handsome Lake. Very wisely he elected to retain enough of the older concepts so as not to alienate those who favored such. At the same time he added much that was new. As a result a new Iroquoian faith developed that was brought directly in tune with a more modern age.

The existence of a supreme deity and creator is stressed by those who follow Handsome Lake's teachings. This deity encourages man to practice simple truths and virtues—intemperance, the cursed gift of the Christian, being strictly tabooed. Peace, the central theme of the honored Hiawatha, deep humility and moral rectitude are virtues all should aspire toward. Evil deeds and thoughts are to be avoided, but if committed will be punished and *not forgiven*. Man's relation with God is much more direct and personal than in some Christian sects. Nor is there any hierarchy of priests to pray and intercede for man who should view his Creator as a God who willingly aids his children and who does not have to be begged

for gifts. Thanks, of course, should be given to God, thanks even by way of anticipation for gifts, but man need not come on bended knees to a God who knows all and understands the needs of his children. These ethical principles, it should be noted, contain little or no formal theology or dogma, and as founded by Handsome Lake early in the eighteenth century are still followed in non-Christian Iroquois homes today.

Closely related to the religious rites and beliefs of these Indians was an intricate pattern of folkways and stereotypes concerning other phases of life. Of paramount importance to the older heads of the tribes was the preservation of their traditions, faith and practices. Having no knowledge of writing, the past could only be retained by verbal processes and pictorial representations on woods, sheets of bark and wampum. As a little lad the Iroquois boy heard from his father of the simple things and virtues that had characterized the tribe's history. Day after day these facts were told him. Or he might, if old enough, gather around some fire and listen as the English boy Drake did to stories from more mature and wiser heads. On occasion, the entire village might be thrown into a great uproar by the arrival of some wandering minstrel whose songs of Hiawatha must have gripped both young and old. None of the detail of these events, none of the significance of what was told, could possibly be forgotten. Not only were the accounts and songs impressionistic in themselves but they were the same ones that had been told over and over again. In like manner were the rites and ceremonies of the tribe retained. Each and every step taken by the dancers at a festival, each and every word spoken at the elevation of a chief to the headship of the tribe, as well as the rules and regulations by which the Confederation conducted its affairs were all indelibly impressed upon the alert mind of the listener. Training in citizenship was considered of prime importance. And as an aid in this respect long hours were spent under skillful tutors in acquiring the art of debate and oratory. For he who would govern and advance the greatness of the Iroquois peoples must know how to address and convince an audience. Great stress was placed upon the ability to select the proper words and to clothe them, where possible, with effective metaphors.

In the meantime willing hands taught the youngster the haunts and habits of man and animals. Noisy feet were silenced as game

or man was approached, patience and long suffering in anticipation of victory was inculcated, and almost every twist and turn in a trail became a commonplace thing to the young. He came to recognize what animal had crossed a path; he came to know each and every signal nature provides for man's protection. Frequently these lessons were presented in the form of games with proper rewards going to the most efficient. For sport and good fun was always in vogue among these peoples. In a similar manner the young girl was instructed for her future rôle in life. In the fields she learned the basic lessons of husbandry, while at home she was soon helping in the care of the house and in weaving and making baskets, pots, combs, and other utensils. Nor was she left ignorant of her people's glorious past and religious beliefs. Great emphasis was also placed upon training her to assume the high position accorded women in an Iroquoian home.

Unlike American custom, the husband was not the head of the household though his word was final in all matters affecting war, and hunting. Rather was it the woman who governed the home. She held title, so to speak, to the house and together with other women owned the village community home. Moreover, in all matters relating to marriage it was she who played the dominant rôle. Usually she selected her mate and arranged for the simple but picturesque rites that consummated the marriage. Following a procedure that was quite sensible for them, most marriages were between older men and young women or between older women and young men. Such a method insured one experienced person in the home and may help to explain the retention of the family as the unit of Iroquoian society. Of course many young couples must have followed their own impulses and married contrary to approved and tested tribal forms but these instances only tend to prove rather than disprove the rule. Strict fidelity characterized their marriages though, on the other hand, divorce was common and not difficult to obtain, the final authority in such matters resting in the hands of the older women. Illicit relations, philandering and the like must have existed, though our authorities lay greater emphasis upon the moral practices of these Indians. Finally, it should be observed that the children, upon whom much care was showered, were viewed as being descended from the mother. Birth, like death, was considered a deep mystery and seldom did a father

witness the arrival of his child. During such periods the women usually retired to small buildings erected on the edge of the village.

Costuming among the Iroquois women was not an elaborate affair. The manual labor exacted of them was not conducive to the wearing of many garments and refineries. A single piece of skin, often skillfully embroidered, served as loin cloth and skirt. Over this and hanging from the shoulders was a full sleeveless dress fringed and ornamented to taste. Leggings and moccasins completed the apparel of the average woman. Leggings and moccasins were also worn by the men. In addition there was a short loin cloth, a jacket or shirt, and large robe or blanket. During severe weather extra clothing must have been worn. The hair of both men and women was usually braided. Feathers or a round hat served as a head covering for most men; women might wear a small piece of skin but generally did not use feathers.

Dressed in this manner it was relatively simple for the young men and women, or children for that matter, to slip off their outer garments and engage in various games and sports. One of the most favored pastimes was lacrosse. Another game that had its enthusiastic friends was that of javelin and hoop. Hoops were sent spinning along the ground, the object being to stop its flight by the throwing of a javelin at it. During the winter a form of football amused the women and incidentally the men, who took much delight in watching the former dashing around in the snow. In another game, snowsnake, the object seems to have been to see how far one could throw a spear over the hardened snow. Keen competition existed in all these games, sides being chosen and counts being used to determine the winner. Many of these sports were engaged in when the tribe gathered for its traditional feasts. The most important of these festivals were related to agricultural activities. The spring planting was the occasion for much celebration as was the harvest season. In between there were other gala holidays such as the strawberry festival. All of these feasts, particularly the general thanksgiving celebration, were accompanied by an elaborate ritual in which dancing played an important part. Frequently, local groups, clubs or secret societies staged special dances and entertainment. Some of these organizations still exist and their exhibitions are eagerly watched by tourists who visit the Indians upon their reservations.

Behind these various social, religious and political activities lay a broad economic structure that was predominately agricultural in nature. This does not imply that the Indian did not engage in hunting, fishing and trading. The presence of skins, pelts and furs in their homes as well as many tools, weapons and ornaments made from the bones of animals, birds and fish attest to the prominence of such undertakings. Moreover, in most Iroquoian graves various articles have been found of Algonkin and European origin. The pottery, pipes, bowls, spoons and the like also show signs of foreign and alien influence. To illustrate, the Iroquois timber reserves were not rich in birch trees; most of their canoes, therefore, were fashioned from other barks. At the same time they highly prized those of birch which were common among the Indians to the east. Birch bark, therefore, was brought to the Iroquois by traders who either sold it outright or exchanged it for commodities of Iroquoian growth or production. Most of the trade was conducted by means of water transportation though ingeniously devised packs, attached to the back of man, were commonly used. Snowshoes and sleds were generally used during the winter for trade and travel.

In spite of these vital activities, soon to be exploited by the European, an Iroquoian village was primarily an agricultural center. Surrounding the various homes and buildings were the fields which appear to have been allotted to individuals according to families and clans. Most of the labor incident to planting, cultivating and harvesting was done by the women though the men did assist in the heavier work, such as clearing the land or braiding the corn at harvest time. Skilled overseers, usually experienced women, supervised all farming activities which necessitated the use of a large number of tools similar to those employed by the Algonkins. Generally speaking the tools, as well as the weapons, of the Algonkins were less skillfully made; nor were they as varied in nature.

Corn was the chief article grown by the Iroquois Indians and appears to have been raised quite early in their history. As a result considerable knowledge was acquired as to its different varieties. We are told that they were familiar with as many as twelve varieties including sweet corn and pop corn. Some species were cultivated for eating while still green; others were allowed to ripen into a golden brown for use during the winter. The Indian, of course,

had no refrigerator and after harvesting the corn was frequently charred and then placed in containers in the ground. Some of the corn was braided into large bundles and allowed to dry in the open air. The large poles that protruded from their homes were used to hang this corn upon. In addition to corn, beans, squash and



ROBERT H. TREMAN STATE PARK

(Courtesy Finger Lakes State Parks Commission)

pumpkins were raised, thus providing the Indians with other vegetables. And to augment his diet there were the wild berries, fruits, nuts and greens that were easily to be found in the neighboring woods. For drink, a tea made from roots, barks, and leaves was used. Finally, the Iroquois raised tobacco.

Like the Algonkin, the Iroquois lived in houses and not tents. When he first moved into New York State the Iroquois was forced to build his home on a high hill overlooking some stream or lake. This was caused by the danger of attack from enemies against whom stockades and earthen works were also erected. As time went on and as the Iroquois became the master of Central New York, village sites appeared on the lowlands. By the late sixteenth century fewer

villages were protected by stockades and in the following century this feature all but disappeared. The house itself was built of bark which covered a framework made from poles and saplings. Bark also served as the roof which was arched by bent poles securely fastened to the uprights. Entrance to the house was possible by both a front and rear doorway. Nothing has been discovered which might indicate that the Iroquois was familiar with the chimney flue; hence it is difficult to believe that any cooking or heating ovens were built within their houses. Usually an individual house was some fifteen feet in length and wide enough to accommodate a single family which was seldom large due to infant mortality and the ravages of war. Larger homes existed, particularly the so-called long houses which measured two hundred feet or more in length. These long houses served as communal living centers for related families; possibly as many as twelve at one time. The presence of these long houses was a source of much astonishment to the European who had no appreciation of the varied and intensive culture he encountered. Nor was he less surprised to discover that with infinite pain and much labor the Iroquois also constructed homes for expectant mothers, platforms and drums for drying and storing foods and huge drums in which corn was also preserved.

Truly Iroquoian culture was remarkably well advanced. Those who wish additional detailed information would do well to consult the writings of Dr. A. C. Parker from which much of this narrative has been obtained. The investigations of this and other eminent archeologists clearly illustrate that the Iroquois were a mighty, intelligent and progressive people. French Jesuits, English explorers and early American travelers have left many glowing accounts of these hardy folk. French and English diplomats and generals, realizing the economic and military strength of the Iroquois spent many hours in trying to enlist their friendship and aid. During the course of the eighteenth century colonial wars, the Anglo-Iroquois alliance was a factor of no mean importance. This friendship, moreover, was to seriously hamper the American during the War of Independence and even after 1783 caused the American no end of trouble.

Infinitely more significant than the influence of the Iroquois upon the duel for empire between France and Britain, and the foreign aspects of the infant American Republic, were the signal

contributions made by these Indians to our culture. Recently the State of New York, for revenue purposes, placed a tax upon cigarettes, an assessment that could not have been levied but for the Indian. The Iroquois, of course, was not the only redman who used tobacco but the presence of many sections in Central New York today where tobacco is grown attests to the prominence of this practice among our Indian predecessors. Around the shores of Lake Oneida large areas were given over to tobacco cultivation and practically every village throughout the Iroquoian Empire had its small plot of home-grown tobacco. The Indian it appears, smoked only with a pipe, a practice that the European soon learned to follow and enjoy. Later, during the course of time, cigars and cigarettes were used. Today the growth and processing of tobacco has become an important activity not only in Central New York but throughout the entire country.

Equally important was the cultivation of Indian corn, a cereal unknown to Europeans before the discovery of America. Most eagerly, and for very obvious reasons, did the first colonists seize upon this cereal to sustain life amid frontier conditions. Each and every phase of the Indian's scheme of planting, cultivation and harvesting was copied. The Indian planted corn in rows with an open space between each row; the white man proceeded to do likewise. The Indian cultivated beans, pumpkins and squash in his corn fields; the white man proceeded to do likewise and has done so ever since. Possessed of superior tools and endowed with greater intellect, the descendants of the first colonists have greatly added to the value and use of Indian corn. Breads, breakfast cereals, syrups, alcoholic beverages, confectioneries and pastries all attest to the importance of this gift by the Indian. Even the husks, cobs and plants have been used. Many a modern dance, party or entertainment utilizes these for decorations. Bridge parties, paper plates and napkins, and bunting reveal through design and color the influence of Indian corn upon our culture. Finally, it should be noted that in American Thanksgiving corn plays a prominent rôle even as it did among the half dozen thanksgiving festivals of the Iroquois.

The European also did not hesitate to avail himself of the Indian's knowledge of trails, paths, navigable streams and portages as well as of the haunts and habits of wild animals. Nor did he

turn his back upon the Indian's method of tanning hides. From the redman the first colonists likewise gained an insight into the former's use of plants, herbs and roots for food and medicine. Many a tonic today contains ingredients that were employed by the Iroquois for soothing sores, healing wounds and correcting internal disorders. To these roots and herbs the Indian assigned magical power and many a delightful legend or story was built around the same, for the Indian loved a good story even as we do today. Although we know these to be but myths and folk tales their charm and beauty amuse and entertain many a youngster today. And what American does not know of Longfellow's immortal poem of Hiawatha? Finally, Central New York abounds in place names, everlasting tributes to the Indian who for so long dominated that area.

Indian culture and empire were displaced by those of the Frenchman, Englishman and American. At the same time descendants of the Algonkins and Iroquois still remain among us. Many of them are scattered here and there throughout our villages, towns and cities. In certain localities, however, they continue to live in communities of their own. Comment as to these reservations will appear later in this history. It is sufficient to point out here that they remain among us today not as wards, aliens or conquered peoples but rather as our equals. Nobly and effectively have they coöperated in building the Inland Empire. Our debt to them is enormous; our gratitude and respect is profound.

CHAPTER V
THE LILY BANNERS OF FRANCE

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IN THE wake of the conquering Iroquois came the European from across the Atlantic. Now there are some scholars who would have us believe that stout-hearted Northmen were the first to reach the shores of the New World. Concerning these Vikings, whose influence upon American history was quite negligible, neither the Algonkin nor the Iroquois possessed any knowledge. Nor could these Indians have known of the voyages and discoveries of Columbus and the Cabots. Possibly, in some vague and round about manner, they may have heard from the coastal tribes of Newfoundland of the exploratory expedition undertaken by Verrazano or of the presence of French and English fishermen on the Newfoundland Banks. Many of the latter, joined by Portuguese and Spanish sailors, frequently wintered in this region and may possibly have sailed up the St. Lawrence to discover it was a tidal stream and not an estuary. In a similar fashion word must have reached the Indian of the arrival of Cartier early in the sixteenth century and of the abortive settlements at Quebec and Sable Island. Interesting as these speculations may be they possess little significance for us as Central New York was in no wise materially influenced by these early undertakings. On the other hand there is no guess work about the travels of Samuel de Champlain whose intrusion into the domains of the Iroquois in 1609 foreshadowed the beginning of the end for these mighty Indians.

Precisely why Champlain and his numerous successors came to America the Indian did not know; nor would he have cared had he been told. The Frenchman was an invader who became the ally of the hated Algonkin and Huron, and as such he must be driven

out or conquered. Neither result happened for the very simple reason that the Frenchmen, like other Europeans, were on the march seeking new homes and empires. Europe at that time was experiencing those deep and far reaching changes wrought by the impact and resulting effects of the Renaissance and Reformation. Heretofore, Europe had centered about the Mediterranean. Here was the center of European culture and across its waters sailed the galleys of Venice and Genoa. France, the Holy Roman Empire, and even far away England might boast of their military and political prominence, but it was among the Italian City States that culture in its broadest sense reached its greatest heights. The day came, however, when an Italian sailing under the Spanish flag discovered the New World and when another of the same race, sponsored by an English monarch, made known the existence of North America. As a result of these and other epoch making voyages, Europe turned its face from the Mediterranean and looked out upon the broad Atlantic. A new order was in the making and the young, virile and ultra-nationalistic Atlantic sea-board states lost no time in capitalizing upon the opportunities that had been presented.

Discovery and exploration were followed by colonization. Although the political and imperial ambitions of European rulers help to explain these great movements, the basic influences were probably economic. First there existed, especially in England, a large surplus of capital seeking opportunities for investment. Well-to-do merchants, landlords and manufacturers recognized the possibilities of colonial expansion and eagerly provided the funds that transported thousands of men and women to the New World. Stock companies were formed, like the London and Virginia enterprises, to foster colonial growth and trade for financial profit. Often the promoters of one company were heavy investors in other concerns. Interlocking of capital and personnel was frequent. The New World, moreover, was thought to be a land of milk and honey with gold and silver available in large quantities. Hundreds of individuals and scores of capitalists migrated to America in the hope of getting rich quickly. Financially embarrassed feudal lords saw in America a chance to replenish their fallen fortunes, while their younger sons pictured the New World as a place for the establishment of feudal domains. Public opinion also viewed

Western Europe as being overpopulated and encouraged the migration of thousands to relieve congestion at home. Actually, Europe was not overcrowded but, because of economic changes during the sixteenth century, a shifting of population had taken place from the



OLD FORT SCHUYLER—SITE OF UTICA

(Courtesy The Savings Bank of Utica)

farms to the towns. The crowded highways and congested walled cities convinced many that Europe was suffering from overpopulation. Humanitarian motives also entered into the colonization movement and many a person was shipped to America as a means of relieving his sordid conditions at home. This was particularly true in the case of English migration. The absolutism of the early Stuart monarchs of England and of the French king also drove people to the asylum of a New World. Finally, many persons came to America to escape religious persecution and, closely attached, was the desire of organized religion to bring the Gospel of Christ

to the heathen Indian. An honest evaluation of these various forces, however, will establish that the religious motive was far less important than economic and political considerations.

Although Cartier had penetrated the St. Lawrence area in the 1530s, the advent of political and religious quarrels in France checked any development of French power in America until the close of that century. Abortive attempts to found trading posts at Tadousac were followed by the efforts of Sieur de Monts to control the fur trade of this region. Sailing under the authority of de Monts, Champlain established a colony at Quebec in July, 1608. Champlain's adroit diplomacy soon won the favor and good will of the Algonkins who saw in him an ally that might assist them in wrecking the warlike ambitions of their enemy, the Iroquois. Urged on by his own desire to roam and explore, and willing to promote the fortunes of his Indian friends, Champlain in 1609 sailed up the St. Lawrence until he reached the mouth of the Richelieu River. Here, accompanied by two of his own men and a large body of Algonkin warriors, Champlain turned southward and soon found himself on that beautiful lake that now is honored by his name. Shortly thereafter he reached the northern end of Lake George; he was now in territory claimed by the Iroquois. Most carefully did he finger his way about the country but at Ticonderoga he and his allies contacted an Iroquois war band. Both sides prepared for battle. At a given signal the Iroquois launched a formidable attack only to be thrown back by the barking guns of the French. Startled by the sound and fury of these new weapons and dismayed by the loss of their leaders the Iroquois beat a hasty retreat.

Flushed with victory, the first they had tasted in many a day, the Algonkins might have carried the war directly into the heart of the Iroquois Confederacy. Possibly, they reasoned their numbers and supplies were not sufficient for so dangerous an expedition, or perhaps Champlain thought it best to leave well enough alone. In any event, on the day following their victory Champlain and his allies retraced their steps and went home. The significance of this petty engagement at Ticonderoga can not be overestimated. Once and for all it cemented the alliance between the Algonkins and the French. At the same time it made the Iroquois the everlasting foes of the French. In so far as the fortunes of the latter were con-

cerned, Champlain unwittingly had made a momentous blunder. Had he known of the superior organization and military strength of the Iroquois it is doubtful if he would have listened to the urgent appeals of the Algonkins for help. Nor would he have taken the fatal step had he foreseen that the Iroquois were to become not only the enemy of France but the faithful ally of France's traditional foe, the English. For the Iroquois, soon to beset upon by the French and their allies, eagerly welcomed the arrival of English agents and soldiers in years to come. The battle at Ticonderoga, therefore, became the first in a long series of engagements that ultimately led to the great duel for empire between France and England.

Following Ticonderoga, Champlain returned to France but in 1615 he was back again in New France. With him came a few trusted friends and a small number of Recollect Friars. It is evident, therefore, that a duality of purpose existed in this enterprise. The Indians, it seems, were to be won over to Christianity; they were also to be used as allies to advance the political ambitions of France and the economic interests of the traders. Although these two groups, representing the sword of man and the cross of Christ, coöperated to a marked degree nothing like complete unanimity of purpose was ever achieved. And in times of great dispute, Jehovah, God of Battle, had his way over Christ, the Prince of Peace. This divergence of purpose was well revealed at a meeting held at Quebec in 1616 when Champlain elected to follow the advice of the traders and Indians rather than that offered by the friars. The latter tried in vain to persuade Champlain to utilize the resources of New France in a peaceful and productive manner. Give the Indian, so the argument ran, the benefits of Christianity, tutor him in the simple ways of life, and France will have reared foundations for a strong and lasting empire. On the other hand the traders stressed the imperative need of promoting the fur trade and indicated that this activity would yield handsome profits to all. At the same time the Indians pled for a crushing defeat of the Iroquois. Remove this scourge first, they contended, and government, trade and religion will flourish, but not before. After all was said and done, the friars saw their counsels rejected and there was nothing for them to do but to return to their

struggling missions. But Champlain, ever a rover and adventurer, set out for the Iroquois country.

Leaving Quebec, Champlain skirted the northern coast of Lake Ontario to a point opposite the modern city of Oswego. Here, he crossed the lake and proceeded overland to a point not far from Peterboro, New York. Anticipating a determined resistance by the Iroquois, Champlain had sent one of his trusted friends, Étienne Brulé, to the Carantouans, a tribe unfriendly to the Iroquois living near the headwaters of the Susquehanna. Brulé's persuasive words, supplemented in all probability by gifts and fair promises, won the help of this tribe whose war bands were soon on the march. In the meantime Champlain had encountered an Iroquois fortified camp at Nichols Pond and had his Indian allies followed his advice the engagement that took place might have been a second Ticonderoga. As it was the Indians could and would not fight à la European and, as might be expected, were mowed down by the precise marksmanship of Iroquoian archers. Although defeated and forced to retire toward Oneida Lake, Champlain hovered around daily waiting for the arrival of Brulé. But Brulé was nowhere in sight. Fearing the latter had failed in his mission, Champlain quietly withdrew to Oswego. In due time Brulé made his appearance but finding Champlain gone returned to the Carantouan country, and with that the grand expedition came to an end. Later, Champlain returned to France and though in 1635 he came back as commander of New France, little was accomplished. Behind walled forts, mounted with guns, the French were able to withstand the repeated assaults of the Iroquois who by now had carried the war into Canada. Isolated villages of Algonkin and Huron Indians, and foraging bands of French troops, however, proved an easy prey. The task was too great for the stout heart of Champlain and on Christmas, 1635, he died at Quebec.

The combined efforts of Champlain, Brulé, and the Recollect Friars, however, had succeeded in planting the French standards in the New World. Additional gains were registered by the colonization schemes introduced as early as 1627 by the French government and by the missionary efforts of the friars. The latter, recognizing their own limitations and conscious of the superior skill of the Jesuits, finally approached this Society for aid and assistance. Gaining the approval of the French king, a number

of Jesuit fathers visited America and supplanted the Recollect Friars who quite willingly returned to France leaving the field to their friends. Thanks to the efforts of the Jesuits and able leadership at Quebec, the Iroquois were temporarily checked and



BAGG'S TAVERN, UTICA (1795)

(Courtesy The Savings Bank of Utica)

the work of evangelizing the Algonkins and Hurons went forward with success.

In the meantime attempts were made to extend the influence of the Church and French authorities in the Iroquois country. Various missionaries were sent to the Mohawks, such as that headed by Father Isaac Jogues in 1642, but little actual gain was made. The continued warfare between the Iroquois and the Algonkin-Huron-French alliance checked these noble efforts. A few years later, however, the Iroquois gave signs of wishing to end the contest and in 1654 representatives of the Onondagas appeared

at Quebec where they signed a treaty of peace. One of the clauses of this treaty called for the establishment of a mission among the Onondagas, who it seems had taken an interest in Christianity as a result of having had a group of captured Huron Christians among them. Accordingly, in July of the same year, Father Simon le Moyne journeyed to the Onondaga country to investigate conditions and report upon the probable success of a mission. Encouraged by the friendly reception he received, le Moyne returned to Quebec and convinced the authorities that a mission should be established in spite of the recent ravages by the Mohawks.

Fathers Dablon and Chaumont, therefore, were sent to the Onondagas for further investigation. The Indians welcomed them with open arms and for a time all went well. Gifts were showered upon the Indian chiefs, brave speeches were made, and ample religious instruction was afforded. But what of the mission itself, asked the Onondagas; when will it be built? Have patience came the reply, and for a time the Indians waited. Finally, the latter abruptly informed their visitors that unless a mission was established right soon the treaty would be null and void. The Jesuit Fathers were aroused to action and Dablon hastened to Quebec. The French were so impressed by his representations that in spite of the fear of an Indian war a group of soldiers and priests were ordered to depart for the Onondaga country.

Led by Zachary du Puys and Father le Mercier, the little company left Quebec and in 1656 erected a combined fort and mission on the eastern shore of Onondaga Lake, not far from the present town of Liverpool. Under the sheltering protection of the military, traders and missionaries journeyed far and wide in search of furs and lost souls. Soon the Gospel was spread among the Oneidas, Cayugas and Senecas, and a mission was actually founded near what is now Union Springs. Traders likewise reaped a golden harvest—all of which gladdened the hearts of the authorities at Quebec, but not among those directing the fortunes of New Amsterdam. The Dutch, it will be recalled, had established themselves in what is now New York City and had, by the time the French had penetrated the Iroquois country, extended their influence far up the Hudson. Here they entered into an extensive fur trade with the Indians and had visions of expanding westward along the Mohawk River. The presence of the French

on Onondaga Lake, however, was a situation not to be taken lightly. Let the French entrench themselves in this area and soon they will be knocking at our backdoor, endangering our hinterland and diverting the rich fur trade north through New France. To forestall this encroachment the Dutch began to agitate the Mohawks whose hatred of the French needed little fanning. Soon seeds of discontent were sown among the younger Onondagas whose recent espousal of Christianity was too thin to resist the appeal of their friends, the Mohawks.

Rumor of what was taking place soon reached the ears of du Puits who, it must be supposed, doubled his guards and took other precautionary measures. The situation, however, grew more critical and upon being informed that an attack was imminent, du Puits broke camp and fled to Montreal. The mission of Sainte Marie, for so the settlement on Onondaga Lake had been named, thus came to an end in 1658. The memory of the mission continued to linger on and only a few years ago the original fort and mission were restored. Interesting as this effort to establish French influence in Central New York may appear, its actual influence upon history was almost nothing. At best it stands as an episode of no great importance in the annals of Central New York.

Du Puits' sudden arrival in Montreal brought consternation to the French authorities who envisaged an Indian war of large proportions. Touched to the quick by the rapid thrust of roving Mohawks and Oneidas and believing the future of New France to be at stake, hurried appeals were sent to Paris. Finally, after much delay, several companies of the regular French army were sent to the New World and under their commander, Marquis de Tracy, peace was restored in 1666. Bolstered by this success, traders and missionaries rapidly returned to the Iroquois country. A mission was established near Munnsville, that at Union Springs was restored and a new post was founded among the Onondagas.

For over a decade French missionaries and traders worked with a zeal that brought definite rewards. Supported by the friendship of Garakontie, an Onondaga chieftain, the progress of French penetration went on unhalting. But once again the air was filled with strange and alarming reports. Thanks to the daring and skill of James, Duke of York, New Amsterdam was captured by the English in the Anglo-Dutch War of 1665. Immediately the

English in New York proceeded to spread anti-French sentiment among the Five Nations. The prospect was altogether too alluring and in a short time the Senecas and Cayugas were raiding French traders and endangering the connections with the French posts in the Illinois region. Upon hearing of these depredations, the Canadian Governor, La Barre, at once marched a thousand soldiers against the Seneca Nation. News of this reached Governor Dongan of New York who hastened to Albany to confer with the representatives of the Iroquois Confederacy. Had Garakontie been living, it is doubtful if Dongan would have met with much success. As it was he persuaded the Confederacy to remain hostile to the French and promised to aid them if attacked.

Meanwhile, La Barre had reached Fort Frontenac where he was forced to suspend operations because of the ravages of malarial fever among his troops. After the fever had run its course, La Barre took stock of the situation and discovered he was not strong enough to undertake an offensive against the Senecas. Breaking camp he turned his decimated ranks to the Salmon River where he tried to win by argument what he had lost through disease. The Onondaga chiefs listened most attentively but their eyes saw what La Barre had tried to conceal. The French were few in number and by no means imposing. Accordingly the chieftains waved aside the brave words of La Barre and began to dictate terms of their own. In the end La Barre was forced to promise he would not attack the Senecas, but what was more disquieting was the Indian announcement that depredations would continue as before. Great was the joy in New York when news of these events had reached that city, but in Montreal and Quebec there was nothing but despair. And as for La Barre, the French government promptly recalled him to Paris and a new governor, Denonville, was sent to Quebec with definite instructions to crush the Iroquois.

Denonville did a thorough job, smashing the Senecas in one pitched battle. The defeat of this Nation, however, did not discourage the other members of the Confederacy. Actually, it only served to infuriate them the more. Willingly did they harken to the overtures made by Dongan who, acting upon instructions from London, succeeded in gaining a treaty of alliance with the Five Nations. Although Dongan was relieved of his post by

Edmond Andros, and Denonville by Count Frontenac, the fruits of Dongan's diplomacy soon became evident. For some ten years and more the French settlements and missions in New York and Canada experienced one assault after another, while Iroquois villages and braves withered before the muskets of French troops. Finally, in 1689, Montreal was captured by the Iroquois; its inhabitants being submitted to a most dreadful massacre. The future of French power hung in the balance.

Fortunately for the French, Count Frontenac sensed the seriousness of the situation in a brave and determined manner. Girding himself for a supreme effort he ordered a series of sudden attacks against the enemy. Success crowned these undertakings. Though defeated, the Iroquois kept at the task but finally retired to their own country never again to undertake an attack against Canada, though their power in Central New York was still to be reckoned with. At the same time they heard that the French and English had made peace at Ryswick in 1697. News of this treaty forced them to settle their differences with the French. Accordingly, in 1701, the Five Nations agreed to bury the hatchet and promised to leave French traders and neighboring Indian tribes alone. On the other hand the Confederacy strengthened itself by ceding to the British all the territory over which they claimed dominion. The earlier treaty of alliance, made by Dongan, gave way to a new arrangement whereby the Five Nations became wards, so to speak, of the English Crown. The Iroquois were thus assured of continued protection against the French and the Algonkins. At the same time it afforded the English an opportunity of extending their influence and power into the very heart of French zones of influence in Central New York. All in all the stage was set for a life and death struggle between France and England for domination in the New World.

From the above narrative it can readily be seen that French penetration into Central New York was being seriously restricted by the rival activities of the English and their Iroquois allies. It would be quite wrong, however, to assume that the contest between these two European states was merely a local frontier disturbance. Actually it was but a phase, though a most important one, of the tremendous conflict that was being waged by these powers for European and world supremacy. One has only to read the despatches of the French and English officials in America to realize that they

generally acted in accordance with military and political plans laid down at Paris and London. In these capitals the colonial problem was viewed from a European and imperial point of view; the colonist being but one pawn on a world wide chess board. At the same time it must be remembered that the colonial officials recognized that the colonial problem had its own peculiar angles and frequently tried to impress this fact upon the Mother Countries. The tragedy of seventeenth and eighteenth century colonial administration was that London and Paris largely ignored this patent and important fact.

Central New York was indeed a rich domain well worth capturing and retaining. Looking at its position on the map in respect to the Hudson River and Lake Erie one perceives that it stands as a nexus connecting the East and the West. From a military point of view this is of decided significance. With the exception of certain passes in the South and the Mississippi River, it is the only avenue by means of which an enemy might penetrate the heart of America. This fact was clear to those who directed operations during the Colonial and Revolutionary Wars, and the General Staff of the United States Army today undoubtedly has its plans for the defense of this thoroughfare which at present is infinitely more strategic than two centuries ago. Even at that remote time a broad stream of trade and commerce flowed along this channel. Moreover, it was an area that possessed valuable fur reserves more than sufficient to whet the appetites of French and English traders and merchants.

The vital point of this asset was not lost upon the early French settlers. Indeed, the early French companies which were authorized by the Crown to colonize this area, as well as the St. Lawrence region, devoted much time and attention to the fur trade; so much so that their original purpose was all but forgotten. Although Cardinal Richelieu sought to correct this in 1627, when he founded the Hundred Associates, the economic importance of the fur trade could not be denied. This is shown by the recorded travels of a Dutch surgeon, Van dem Bogaert who, in 1634, journeyed along the Mohawk Valley as far as Munnsville. Van dem Bogaert was astonished to hear from the Indians that the French were reaping great rewards from an active fur trade, and to see the many gifts of clothing, beads and manufactured articles given the natives by the French.

Later, thanks to the daring and skill of men like La Salle and Tonty, who had penetrated the Illinois territory, a valuable trade developed between that region and Canada. Part of this trade flowed through or close to the Seneca country. And it was because the Senecas raided this trade that Denonville undertook his expedition against them in the 1680s. Actually, the basic factor that led these Indians to interfere with French trading activities was not one merely of booty or hostility to the French; rather was it a desire, common among the Five Nations, to dominate the trade from the Illinois country. What they wished, especially after their alliance with the English, was to groove this trade so it might pass through their hands on its way to the East. In short they were to be entrepreneurs. And when the English assumed the protection of the Iroquois people, the two immediately sought to direct the fur trade to New York City, thus robbing Montreal and Quebec of its former advantages.

One has no desire to deprecate the valuable contributions made by the Jesuit Fathers who, in their zeal to extend the blessings of Christianity, had the frequent and loyal support of authorities at Quebec and Paris. Repeatedly did the instructions from Paris stress the importance of missionary activities. Moreover, much of the success experienced by the French in extending dominion and power should be credited to these humble clerics who risked all in their noble work. At the same time the Jesuits were not blind to the advantages that came to them through the prosperity and success of the traders. It made their work easier, precisely as their victories over heathen religious practices promoted business and political development. In evaluating the three forces, religion, trade and politics, however, one is forced to conclude that the latter two were uppermost in the minds of those who directed the fortunes of New France. This was also true of the Dutch and English. Had there been no opportunity for imperial growth and economic gain in the New World it is difficult to believe that European rulers would have spent life and treasure merely to advance the cause of Christianity. The sword, the dollar and the cross have ever been important factors in European and American expansion. Generally speaking, however, economic and political considerations have been more decisive in power politics than religion and humanity.



CHAPTER VI
THE DUEL FOR EMPIRE



CHAPTER VI

The Duel for Empire

THE vital significance of Central New York's position in New World politics was well revealed by events that immediately followed the peace of 1701. While it is true that the dramatic happenings of the future were to focus around Oswego, Crown Point, Niagara and Albany, this did not lessen the importance of Central New York. Over its many trails and along its streams and lakes traveled many an English trader in search of the rich furs and pelts the Iroquois collected at home or purchased from tribes to the far west. Central New York represented a vast hinterland for settlement and economic expansion. Moreover, it was a region that seriously threatened the French lines of communication between Canada and the Mississippi Valley. None of these advantages, possessed by the British, were overlooked in Montreal and Quebec. Nor were they ignored in Albany and New York City. But in far away London and Paris there was much ignorance and apathy. Probably the latter may be pardoned for viewing the European theater as more important. At the same time both governments missed many a golden opportunity to advance their interests in this region. As a result colonial authorities largely determined the trend of events until 1756 when both England and France suddenly awoke to the realities of the situation. Let the English continue their onward march toward Niagara and into the Ohio country and the Lily Banners of France would soon disappear in North America. Or let the English falter and accord victory to their ancient enemy and New York would become a small island of English influence completely surrounded by the French. The duel for empire was on.

In the meantime, the consummation of peace in 1701 had startled the traders and officials at Montreal. Both on the battle fields and in the counting houses the French had witnessed the constant success of their opponents. The day of French supremacy in the fur trade was over. On the other hand, the volume of this trade that continued to pass through Montreal was very large and profitable. To retain this now became the avowed objective of the merchants at Montreal. Accordingly, they stopped all hostile talk and demonstration. Instead they extended a hand of friendship toward their rivals who lost no time in grasping the same, for Albany realized that far greater gains could be made through peace than war. War, they knew, constantly disrupted normal trading activities not only with the Indians themselves but with the French as well. Thanks to a more carefully planned and executed economy, the English were able to provide the French with the supplies the latter needed for the fur trade cheaper than could be bought in French markets; hence, the growth of a profitable trade between Albany and Montreal. Besides dislocating these activities, war led to discord among the Iroquois. In order to carry on military operations successfully, the English had been forced to establish garrison-posts here and there throughout the Indian country and around these fortifications small settlements had appeared. All of which was highly distasteful to the Iroquois who wished to remain complete masters of their own domain. And a disgruntled Iroquois Confederacy might lead to a serious interruption in the fur trade without which Albany's importance would wane. Finally, the establishment of settlements might tend to create centers which would engage in trading activities of their own. Good and sufficient reasons, therefore, existed both in Albany and Montreal for a cessation of those factors that hampered the continued development of the fur trade.

The first definite indication of a change in policy arose out of the trade between these two towns. Commercial relations led in turn to correspondence and in a short time a spirit of cordiality and friendship had grown up between the two. An international as opposed to a national attitude appears to have directed policy. Mutual economic interests overshadowed political differences. In the meantime dark shadows of another European war gathered on the horizon. Concerning the antecedents of this conflict, known in

European history as the War of the Spanish Succession and in America, as Queen Anne's War, no detailed discussion is necessary. Suffice it to say that the prospect of a French prince becoming the joint sovereign of both the French and Spanish empires forced England to resist the same by force. Although the conflict arose



MADISON LAKE, MADISON

out of European conditions it soon spread itself to India and the New World. Immediately sharp resentment was manifested in Albany and Montreal. Let Europe fight its own wars, so it was openly stated. Why should we risk life and treasure over alien questions? If Englishmen want to die over the prostrate bodies of fallen Frenchmen that is no concern of ours. These and many other comments were heard in New York and Canada as Europe girded itself for battle, and similar remarks have been heard every time a major European conflict has threatened to involve America. In this respect the eighteenth century was no different from the nineteenth or twentieth.

At the same time opinion in America knew that the European war might entail the colonies unless some working arrangement might be effected at home. Accordingly, a group of Albany traders were invited to visit Montreal to discuss the situation. Here, after the usual preliminaries of wine, good food and courtesy talk was over, the representatives of both towns sat down to the council table. Little time was wasted and when the English were ready to leave, it had been agreed that in so far as New York and Canada were concerned, there would be no war. Nothing in the nature of a formal written statement was made; rather was it a general understanding between gentlemen that when war broke forth there would be no hostilities on the New York frontier.

Back in Albany the merchants hastened to present their views before the Council and Assembly of New York. Hard-headed business men in New York City were quick to realize the advantages to be gained from a policy of neutrality, and members of the Assembly readily appreciated that neutrality would relieve them from taxation and the recruiting of soldiers. And so it came about that throughout Queen Anne's War peace was generally maintained on the New York-Canadian frontier. Elsewhere in the colony, especially in New York City, the war took its toll. Nor were the officials of the colony reluctant to provide the New England colonies, who actively engaged in the conflict, with valuable information as to the movements of French troops. Later, as the war continued, the government of New York went so far as to vote supplies and to raise a small force to coöperate with the British command for an attack upon Quebec. This was hardly neutrality in the strict sense of the word but when has New York or America, for that matter, been one hundred per cent. neutral in any major continental war? And yet in spite of these and other disturbing influences there was little warfare in upper New York. Now and then a marauding band of Indians might undertake some hostile demonstration but in the main the understanding forged at Montreal remained unbroken. As a result, peace in this locality was maintained right up to the signing of the Treaty of Utrecht in 1713 which marked the close of Queen Anne's War. Central New York had escaped the ravages of the conflict.

The situation in the New World, however, had been profoundly altered by the consequences of the war. France, crippled on the

high seas and far more interested for the time being in European problems, had given far less attention to her North American empire than was good for her. To be sure, when the curtain fell upon the terrible ordeal France had the questionable satisfaction of having won a few border fortresses on the Dutch frontier and had placed a Frenchman upon the Spanish throne, though at no time, so it was agreed, was he to rule over both France and Spain. The cost of the war far outweighed these paltry gains. Newfoundland, Acadia and the Hudson's Bay regions were ceded to England and the English control over the Iroquois Confederacy was recognized. Not only had New France been reduced in size and power, but its position was rendered less tenable in so far as Canada was concerned. Englishmen were now on her northern, eastern and southern boundaries. Still, when one considers the vast French possessions in the Ohio and Mississippi Valleys one is forced to admit that French power in the New World was of the first magnitude and would have to be reckoned with in any future conflict.

Following the Treaty of Utrecht, England and France remained at peace for nearly thirty years. During this interval both London and Paris largely ignored colonial problems, considering them of less importance than those at home. This decision may have been justified from an European point of view but from a colonial it was far from being wise or sound. Left to themselves British and French officials in the New World not only formulated policy for themselves but did much to promote a local attitude of mind that was not conducive to the best interests of the home governments. In the case of the British it had much to do with the development of a philosophy of independence and certainly helped to pave the way that ultimately led to Yorktown in 1781. In view of this policy of neglect, local officials embarked upon a program that was bound to create friction and endanger the peaceful economic understanding between Albany and Montreal.

The French, for example, spread out their military along a frontier that extended from the St. Lawrence to the mouth of the Mississippi. Louisburg was converted into a mighty fortress; a new fort at Niagara threatened the Iroquois; Montreal was guarded by Fort Chambly; and Fort Frederic at Crown Point reminded New York of the near approach of the enemy. Sharp protests from English colonial officers, however, hardly created a

ripple in London. At the same time Montreal viewed with alarm the erection of an English fort at Oswego. These various activities, moreover, served to arouse the suspicions of the Indians. English settlements in the Mohawk Valley disgusted the Iroquois who seemed to sense what would happen to them once the English became numerous in their domains. Smarting under this sting inflicted upon them by their allies, the English, the Seneca Nation not only listened to the well-oiled tongues of French agents but actually assumed a position that was distinctly favorable to France. In the meantime the economic relations between Albany and Montreal continued to flourish while the previous opposition in Albany to the ever advancing fringe of settlements westward gradually declined. Surely the local stage was well set for trouble when England and Spain drifted into an economic and imperial war known as the War of Jenkins' Ear in 1739.

Five years later this contest broadened itself into a major continental conflict, commonly known as King George's War or the War of the Austrian Succession in which England found herself arrayed once more against her old rival, France. Basically this conflict was European in origin and most of the engagements were fought abroad. As a result, the colonial possessions of these two states were left largely to their own resources. Mercantile relations between Albany and Montreal plus the reluctance of the Iroquois to participate in the war negated the ambitions of those officials who were determined to make a frontal attack upon Canada. It is true that the capture of Saratoga by the French in 1746 and the presence of the French at Crown Point stimulated efforts for an expedition against Canada. Money was voted by the New York Assembly for this undertaking, the Iroquois were won over by the influence of William Johnson, and some sixteen hundred men were gathered at Albany. It looked as though New York was about to emulate the achievements of New England which had captured Louisburg. British defeats in Europe and the timely arrival of a French fleet in the St. Lawrence, however, forced an abandonment of the expedition. On top of this came reverses at home. The Iroquois showed signs of restlessness and were all but ready to desert their allies. French penetration north of Albany, moreover, became most alarming. Had the war continued, severe fighting might have supplanted the policy of neutrality. As it was, England

and France made peace at Aix-la-Chapelle in 1748 and with that the possibility of war along the New York frontier disappeared.

The Treaty of Aix-la-Chapelle proved to be more of a truce than a peace so far as Europe was concerned. Both sides were quite exhausted in 1748 and clearly needed a breathing spell to prepare for a final and decisive conflict. In the meantime the local French officials in America, encouraged by authorities in Paris, continued to promote their military and economic activities in the Mississippi Valley. This necessitated a strengthening of their lines of communications through the New York and Ohio regions. Missions, trading posts and a few forts were erected here and there. Skilled agents, moreover, well supplied with gifts and fair promises, toured throughout the Iroquois domain seeking to detach these Indians from the British alliance. Since the Iroquois were already disgruntled over the trade connections between Albany and Montreal and viewed with alarm the westward march of English settlers, the French encountered distinct signs of cordiality.

None of these activities was lost sight of in Albany, where William Johnson exerted himself to the utmost in an attempt to arouse the colonial officers to the dangers confronting New York. Much to his disgust his pleas and exhortations largely fell upon deaf ears. In one sense the New York authorities may be pardoned for their apathy. Time after time during the course of the past quarter of a century they had implored London to take a more serious view of the colonial problem. By way of reply they had received plenty of poor advice but little actual assistance. But in 1753 a different attitude was shown in London. Thanks to the efforts of men like Lord Halifax, the British Government was made to see the imperative necessity of combating French designs in the New World. As a result there met in Albany in that year the first of the great inter-colonial congresses. Here an earnest attempt was made to unite the colonies, all of whom feared the French and Indian. Many brave and important speeches were delivered and considerable time was spent in discussing the proposals for governmental unity presented by Benjamin Franklin. Actually, little was accomplished and the delegates went home with nothing concrete to show for their efforts. As for the Iroquois, who were represented at this gathering, they retired to their villages considerably dismayed over the evident inability of the English to do anything

but talk. "Look at the French," one Mohawk chieftain said at the conference, "they are men; they are fortifying everywhere. But you are all like women, bare and open, without fortifications." Ultimately the Albany Congress had important results. For the first time the various colonies had met in joint session to discuss a common problem. And the lesson taught at this meeting as well as the contacts made by individuals themselves had much to do with promoting a feeling of unity which stood the colonies in good stead when their own quarrels with the Mother Country came to a head in the 1770s.

During the course of the Albany Congress, and immediately thereafter, colonial opinion was aroused over the report of fighting in the Ohio Valley. Emboldened by their successes the French and Indians raised the battle cry in Upper New York. Well-to-do merchants at Albany realized that neutrality was rapidly becoming a thing of the past. It seemed evident that the French were bent upon provoking a war so as to make New York a French province. Nor did the enemy lose sight of the possibility of capturing New York City, thus securing for themselves a port that was not ice locked in winter as was the St. Lawrence. Royal officials in New York as well as in the other colonies bestirred themselves for action and urgently plead that London should do likewise.

In the meantime, Frederick the Great of Prussia had become engaged in a diplomatic encounter with Marie Therese of Austria over Silesia. Realizing the gravity of the European situation and being informed that France was solidly behind Austria, Britain began to build its own fences. An understanding was arrived at with Prussia so that when the European war broke forth in 1756 British gold and supplies were despatched to Berlin. Before actual hostilities took place, however, the British Government had taken charge of the colonial situation. In the future the question of colonial defense would be handled in London.

Definite signs of this new policy were seen when, in 1755, two regiments of the line under command of General Edward Braddock were sent to America. News of the decision to despatch these troops reached America before Braddock sailed and immediately there was great activity in the colonies. Acting in accordance with orders from London many of the colonies, notably Virginia, New York and Massachusetts, voted large sums to defray the expense of raising troops and conducting expeditions against the French in

the Ohio and St. Lawrence regions. According to the colonial scheme, military operations were to center upon the French at Niagara, though a serious attempt would be made to drive the



ORISKANY BATTLEFIELD MONUMENT, WEST OF UTICA
(Courtesy Utica Chamber of Commerce)

French out of Ohio, Acadia and Crown Point. With the French out of Niagara the British would be able to stop supplies going to the French in Ohio and ultimately force the latter to surrender.

British strategy, as outlined by Braddock at a conference of colonial governors in Virginia, called for a frontal attack upon the Ohio country. In some ways this was in agreement with the desire

of these officials, though they stressed the military advantages to be gained by the expedition to Niagara. In the end, Braddock's plan was accepted though the operations in New York and Acadia were to be pushed by colonial forces. And so Braddock, accompanied by George Washington and a contingent of Virginian troops, marched on the ill-fated expedition against the French at Fort Duquesne. Left to themselves, the New York authorities gathered men and supplies at Albany for an attack upon Niagara and Crown Point. Before these operations could be undertaken, however, news reached Albany of Braddock's defeat and death. This necessitated a change in command and a realignment of forces.

In the meantime, the French having smashed Braddock hastened to improve their positions at Niagara and Crown Point. Thus it came about when William Johnson moved against the latter, he found it much better protected than expected. Local victories and even the building of an English fort in this region could not budge the French out of Crown Point or force them to retire to Canada. Actually little was accomplished in this sector, nor was a better result obtained by the troops in the Niagara zone. The only bright light in the picture was that the English hung on to their post at Oswego. Needless to say English defeat had convinced many of the Indians that the future lay with the French. Band after band, therefore, accepted service under the French and were soon ravaging the New York frontier.

It should be noted that the military operations of 1755 were conducted at a time when England and France were at peace. In the next year, however, Frederick the Great moved his armies into Silesia and the Seven Years' War began. England immediately joined its ally, Prussia, and France took its place beside Austria. In America the French, reinforced by fresh troops from home, immediately assumed the offensive. Aided by their Indian allies, they invested Oswego with lightning rapidity and routed the English defenders of Fort Bull in the Oneida country. Later, Oswego surrendered and the English front line was withdrawn to the German Flats. And then, in the spring of 1757 while the British command was concentrating forces for an attack upon Louisburg, which had been returned to France at Aix-la-Chapelle, the French suddenly swung southward and captured Fort William Henry, just to the north of Albany. Had the French followed up

this success by marching on Albany that town most certainly would have fallen. As it was, they delayed their operations and this delay permitted troops and supplies from lower New York to reach the endangered town. Checked by this turn of events the French then poured down into the German Flats where they destroyed life and property almost at will. These repeated successes all but succeeded in detaching the Iroquois from the British. As it was all of the tribes, with the exception of the Mohawks, assumed a neutral position and daily intimated they might join the French.

In 1758, however, the tide flowed in favor of the English. Thanks to the driving energy and brilliant ability of William Pitt the resources of England were thrown into the contest as never before. English loans to Frederick the Great permitted extensive military operations on the Continent and forced the French to lessen their efforts in the New World. On the sea, the British fleet cut off Canada and convoyed fresh regular troops to the scene of action. Now it came the turn of the Frenchmen to taste defeat. Louisburg was captured as was Fort Frontenac. As a result the French hastily evacuated Fort Duquesne. Later, Oswego was retaken by the English. In the following year the British won a brilliant victory at Quebec and drove the French from Ticonderoga and Crown Point. The French were clearly on the run and in September, 1760, with large English forces converging upon Montreal, the French Governor threw up the sponge. Not only did he admit defeat, but he proceeded to surrender all of Canada to the English.

No hostilities of any importance were fought during the remainder of the war, and the British were given a glorious opportunity of cementing their alliance with the Iroquois. Understandings were also reached with Indian tribes in Ohio and Michigan. The New York frontier was at last secure. In 1763 the war in Europe was brought to an end by the Treaty of Paris. According to this treaty, France handed over to her rival almost all of the great domain she once had been master of. Canada, Western New York, Ohio and the territory east of the Mississippi became English. The French had lost an empire. With the close of the war the periodic Indian disputes came to an end. English settlers and traders hastened into the Iroquois country and Montreal became an English center of the fur trade.



CHAPTER VII
UNDER THE STARS AND STRIPES



CHAPTER VII

Under the Stars and Stripes

THE Treaty of Paris, which marked the end of the French and Indian War, was crowded with meaning for the future. French influence in North America was for the time being reduced to a minimum. Heretofore the colonies in all important affairs of state had to keep both eyes on Canada which had behind it the might of the French Monarchy. Had the English and French settlers been completely left to themselves there seems little reason for believing that the contest would have been as long and dreadful as it was. From the point of sheer numbers and economic resources the French in Canada would have been no match for the Englishmen in Virginia, New York and New England, and no one knew this better than the Canadians themselves. Moreover, what basic differences other than nationalistic operated to bring the two into conflict? Mutual economic needs and objectives actually argued for peaceful relations. Particularly was this true of New York where a policy of neutrality, built upon the profits arising from the fur trade, protected the frontier from excessive war throughout the early half of the eighteenth century. And with this as a beginning neutrality might in time have been extended to the Ohio and New England boundaries. But when the great duel for empire began in 1756 and when nationalistic and imperial France appeared determined to clash with England's growing empire in the New World, the American colonies were forced to call upon the Mother Country for military aid.

Unable to cope single handed against the French legions, New York forsook neutrality and together with the other colonies rallied

behind the might of Britain. As long as French power remained in North America ready to thwart colonial interests, that long and no longer would the colonies have to depend upon England for their very life and existence. Paradoxical as it may seem, the



VIEW OF THE CITY OF UTICA (1855)

(Courtesy The Savings Bank of Utica)

British in expelling France from America and in gaining a vast empire actually paved the way for the loss of the Thirteen Colonies. For French defeat in 1763 rendered British assistance no longer necessary. In lieu of continued dependency upon the Mother Country there now developed an opportunity for independence in thought and action. Possibly neither the colonist nor the Englishman grasped the significance of this fact though in Paris there were some who saw the handwriting on the wall.

The French and Indian War also operated against British interests in America in yet another way. During the course of this

contest and those that preceded it the raw levies of New York were given valuable instruction in the art of war. Not only were they taught to withstand fire and to defend forts and blockhouses, but they learned from the Indian himself how to fight a frontier war. Soon they came to know as well as the Indian the advantage of silent approach and attack in combat, and the need of protecting one's body behind a fallen tree or within a forest. It was the redman, moreover, who introduced the settler to the winding trails, streams and portages so essential for speedy travel in times of war. Countless decades of Indian experience were acquired by the colonist in a remarkably short time. And when the day came for defense against the British and their Iroquois allies, New York militiamen and frontier settlers were more than ready to give a good account of themselves.

Equally significant was the fact that the recent wars had brought New York into vital and direct contact with the other British colonies. The Albany Conferences were not forgotten in the hour of need. So significant were these contacts and others that followed that some authorities have gone so far as to argue that one of the basic causes for the American Revolution existed in the steady growth of unity among the colonies. The British to some extent fostered this movement for reasons of their own and thus, in this respect as in others, helped to pave the way toward independence. Even in respect to the Indian problem this was true. During the wars of the eighteenth century the British for economic and military reasons guarded the interests of the Indians. But once the French war was over the Indian problem assumed an entirely new complexion. No longer did the colonists have to worry over what the Iroquois might do; no longer did he have to fear that the Iroquois might ally himself with the French. The way into the wilderness had been cleared; settlement must and would follow, Indian or no Indian. Although the Iroquois, supported at times by proclamations and orders from London, sought to stem the tide of westward migration, the New York settler boldly thrust himself forward. He knew how to handle the Indian and felt quite confident that if he kept his powder dry and trusted in God, the redman would have to give way. It was only a matter of time, so he reasoned, before London would have to yield and the Iroquois would have to meet the inevitable or face the dire consequences. New York

was to be the home of the white man's civilization. Similar attitudes operated in the other colonies though few had as much of an Indian problem as did New York.

In reviewing the factors that led to the American Revolution the results of the French and Indian War should not be forgotten. Nor should it be lost sight of that this conflict had burdened both the colonies and Mother Country with heavy debts. Had it not been for the might of Britain's naval and military forces the French most certainly would have won the contest. The colonies, so it was said in England, owed their freedom from French domination to British efforts. This being true the American was in duty bound to share the expense of the war. The American was right willing to pay his own debts, but not those of England and generally resisted the various taxes levied upon him to reduce Britain's national debt or to meet the cost of future imperial defense. Out of this controversy arose the constitutional issue as to the right of Parliament to tax the colonies. Waiving to one side the many arguments that were presented by the colonists, the impartial observer must conclude that precedent, law and constitution all supported the British claims.

Equally sound was the British position in respect to representation. According to time honored legal practices the British theory embraced the notion that Parliament represented the entire Empire and not merely Great Britain. This principle, known as virtual representation, was countered in America by the idea of direct representation; hence, from the colonial angle, America did not enjoy representation in Parliament. But one must solve such differences by looking at the law and the British law was certainly supreme throughout the Empire. Legally, therefore, the colonies were represented in Parliament even though they stoutly denied the fact. Nor did the latter actually want representation. They knew only too well that the presence of a few delegates in Parliament would accomplish little. Not only would they be outvoted time after time, but their delegates would be in no position to accurately present the American point of view on every particular problem. It took weeks for letters to cross the Atlantic; hence a procedure or attitude determined upon in America might be of no use by the time it reached London. The cry of no "Taxation Without Representation" did not imply a demand for actual

representation in Parliament; rather did it connote a claim that no taxes were lawful except as voted by provincial assemblies. In rejecting the British argument, therefore, the Americans naturally resisted the various commodity and stamp taxes levied upon them.

Closely akin to the problem of taxation and representation was the question of the Navigation System. Prior to the Treaty of Paris the Navigation Acts had not been vigorously enforced in America except during the latter half of the seventeenth century. Non-enforcement led quite naturally to a colonial trade that was profitable, extensive and also illegal. Had these laws been enforced during the eighteenth century the American in all probability would not have added them to his list of grievances in 1776. But when the Mother Country decided in 1763 to force obedience to these laws, the American very promptly objected. Scores of New England and Middle Atlantic merchants and traders had built their fortunes around a trade that was now to be stopped. To submit would have meant considerable loss and this the Americans would not do. Legally, the British were in the right, but the American spurned a right that cut squarely across vested interests. Atlantic seaboard economy had no patience with British law.

For precisely the same reason the colonies waived to one side the British orders, proclamations and laws that forbade trading and settlement in most of the territory acquired from France. The British took the position that this area was subject to the authority of the Crown in Parliament and the Indians, now wards of the Crown, should have land reserved for their needs. Incidentally, such a policy favored those Englishmen who had heavy investments in the fur trade. The American, however, claimed a share in this trade and wanted access to the rich agricultural lands in the west. He supported his argument by reference to the charters and land grants bestowed upon him by Crown and Parliament—grants that extended the boundaries of many colonies far into the Old Northwest. The passage of the Quebec Act aptly illustrated how little the British seemed to regard the land claims of the seaboard colonies. The Quebec Act also irritated the colonist because certain provisions in that law accorded the French in Canada more local rights in government than were enjoyed in the Thirteen Colonies. And to cap it all an Anglican Government, through this act,

granted recognition to the Roman Catholic Church in all of greater Canada.

Finally, among the major antecedents that led to the Revolution was the factor of geography. Separated by some three thousand miles of water, across which transportation and communication was exceedingly slow and tedious, the American developed throughout the colonial era a spirit of independence and self-sufficiency. Through his own efforts he had tamed a wilderness, plowed virgin soil, won the respect of the Indian and had built many towns and villages. Moreover, since the British Government elected during most of the eighteenth century to allow the colonies to largely govern themselves, the American became quite proficient in such matters. Geographic influences plus a policy of salutary neglect had created an American who was largely self-sufficient in both economic and political matters. In the last analysis the American might have admitted the British position to be sound in theory and law, though lacking in wisdom and expediency. Realistically speaking, the American believed he could care for his own material needs, protect himself against the Indian, and direct his political life without British interference or assistance. And if the latter, thinking in terms of an imperial policy that embraced many more New World colonies than the "original thirteen," decided to enforce law, protect the Indian, tax so as to meet past and future imperial debts, and disregard binding land grant obligations, the American was then ready to cast off the guiding hand of his parent and assume that position to which "nature and nature's God" entitled him.

Broadly speaking, the American wanted local self-government and had that been given to him America today might have been within the British Commonwealth of Nations. British political and colonial experience at the time, however, was not sufficiently well developed to think of such an equitable solution. One might as well demand that the British should have employed the radio and cable as to insist upon their use of dominion principles. These were products of a later age and as such could not have been applied to eighteenth century America.

And so it came about as a result of these basic grievances, plus many local irritants, that Britain's imperial program, her enforcement of the Navigation Acts, her many taxes and assessments, and finally the so-called Intolerable Acts developed armed

conflict in America. The Boston Tea Party was followed by disturbances in other cities, notably in New York and Philadelphia, and by the adoption of a policy of resistance throughout the colonies. In the meantime, intercolonial committees of correspondence helped to create hostile sentiment and the Continental Congresses passed numerous resolutions that sufficiently reflected colonial opinion. By May, 1775, all of New York had heard of Lexington and Concord. Shortly thereafter the report of a local disturbance at Fonda, New York, between the "Friends of the King" and the patriots circulated throughout the colony as well as the news of Washington's appointment, by the Continental Congress, to head a colonial army. The combined effect of these and other activities was to be seen in the disintegration of the Loyalist Assembly of New York; in its place there appeared a Provincial Congress determined to aid the Continental Congress in its undertakings. While the former body was deliberating as to its conduct word reached it that Ethan Allen had seized Fort Ticonderoga and Seth Warner had captured Crown Point. Hostilities had actually begun.

Hearing that Sir Guy Carleton, Governor of Canada, was planning to retake these forts, the provincial authorities acting in conjunction with the Continental Congress prepared a counter expedition. Late in August, 1775, some twelve hundred men from New York City and Connecticut marched northward. Fort St. Johns fell in September and by the middle of November Montreal was in American hands. Thence the victors moved on toward Quebec where, after effecting a juncture with troops from New England, they undertook to carry that city by storm. The attempt failed and the Americans were forced back slowly to Ticonderoga. By this time the Continental Congress had declared America's independence.

During most of 1776 the fighting centered mainly around New York City and the lower Hudson River Valley in so far as New York was concerned. Carleton would have liked nothing better than to have stormed Fort Ticonderoga and Crown Point, but very wisely hesitated to attack these posts in view of the large forces the Americans had concentrated there. Sir John Johnson, however, relying upon an ever ready group of Loyalists and the Iroquois Indians, the latter having decided to cast their lot in with the British, successfully raided a number of settlements in western

New York. And so the year closed with the greater share of upper New York still in American hands.

Realizing the importance of New York from a military point of view, the British High Command in London evolved a plan of



HIAWATHA LAKE, ONONDAGA PARK, SYRACUSE

attack which it was hoped would soon bring the rebels to terms. According to this scheme the British forces, which in the meantime had captured New York City, were to move up the Hudson, occupy American fortresses on the way and finally converge upon Albany. Sir William Howe was entrusted with this part of the campaign while General John Burgoyne was to clear the enemy from Ticonderoga, Crown Point and Fort George, after which he was to join Howe at Albany. Finally, Colonel Barry St. Leger was to seize Oswego and Fort Stanwix and then, having silenced all opposition in the Mohawk Valley, to unite his forces with those of Burgoyne and Howe at Albany. From a military angle the campaign was preëminently sound and most certainly would be followed

by an invading force today. If successful, the water line from the St. Lawrence to the port of New York, together with the Mohawk Valley, would be in English hands. A victory of this type would cut New England off from the colonies to the south of New York and in all probability would have ended American operations. But like so many ambitious military undertakings it failed through lack of proper timing plus the stout resistance of the Americans.

St. Leger was the first to move and by the middle of July had gained control of Oswego. Here he received valuable reinforcements under Sir John Johnson who had assembled a mixed array of Loyalists and Indians. Encouraged by these events, St. Leger moved on toward Brewerton, thence along the northern shore of Oneida Lake and on August 3rd came in sight of Fort Stanwix. Although the American forces within this fortress numbered less than half the strength of the enemy, Colonel Peter Gansevoort refused to surrender. In the meantime news of St. Leger's approach toward Fort Stanwix reached General Herkimer who, together with eight hundred militiamen of Tryon County, marched to raise the siege. Herkimer contacted the English on August 6th and, after a preliminary skirmish, despatched runners to inform Gansevoort of his plan to fall upon the British camp as Gansevoort struck at the enemy's front. Through some misunderstanding Gansevoort did not attack at once but Herkimer, yielding to the demands of his men, marched steadily on, uncertain as to what was transpiring at Fort Stanwix.

Now, the road Herkimer was following led through some marshy and heavily wooded land a few miles west of Oriskany. Moreover, at this spot the road dipped down into a ravine into which most of Herkimer's troops and baggage had descended when suddenly they were fiercely attacked by a well-concealed body of the enemy. Herkimer's rear guard was immediately cut off and forced to retreat while the Loyalists and the Indians spread disorder among those in the ravine. But the men from Tryon County had battled Indians before, and in a short time had reorganized their lines and taken to cover. Here they proceeded to return blow for blow, nor did they lose heart when Herkimer was reported seriously wounded. Herkimer's leg had been badly shattered by a bullet but he refused to give up the battle. Seating himself at the

base of a tree and calmly smoking his pipe he continued to direct the fight which was rendered more difficult by a typical summer electric storm. The combined forces of rain, lightning and thunder in addition to the well-executed musketry fire of the Americans soon sent the Indians running back to St. Leger's main force. On their heels came a disgruntled group of badly beaten Loyalists, and the Battle of Oriskany became an American victory.

In the meantime St. Leger was having trouble of his own. The sound of firing at Oriskany told Gansevoort that Herkimer was attacking. Whereupon the gates of Fort Stanwix were thrown open and out dashed the Americans who attacked St. Leger with great determination. For a brief period St. Leger maintained a stubborn defense but the sudden arrival of terror stricken Indians and Loyalists from Oriskany caused his ranks to fall into complete disorder. Only by ordering a speedy retreat was St. Leger able to extricate his troops from certain defeat and surrender. Later in the same month, having been informed of the arrival of additional American troops under Benedict Arnold, St. Leger hastily withdrew to Oswego, a thoroughly defeated and dejected commander. All of his artillery, ammunition, tents and supplies had fallen into the hands of the Americans. Realizing his inability to continue the campaign he led what was left of his army back to Montreal. The ambitious scheme of dominating the Mohawk Valley had failed. American resistance had been too much for St. Leger. Important as the victory was from the American point of view—a victory that was saddened by the unfortunate death of General Herkimer—the significant thing about Oriskany and Fort Stanwix was that it released nearly two thousand soldiers for the impending engagement with Burgoyne.

About the same time St. Leger began his march on Oswego, Burgoyne began his toward Albany. His army, probably the largest that ever appeared in upper New York, was exceedingly well equipped and under the command of very capable officers. All in all there were over eight thousand men, one-half of whom were British regulars, in his army as he approached Fort Ticonderoga behind whose walls waited General St. Clair with some three thousand Americans. St. Clair was dumbfounded at the strength of the enemy whose artillery on an adjacent height completely

dominated the fort. Under cover of darkness, St. Clair very wisely withdrew his men and most of his supplies across the lake into friendly Vermont. On the following morning, July 6th, the British entered the abandoned fort. Having garrisoned Ticonderoga, Burgoyne flushed with success advanced toward Fort Edward. The alertness of the retreating Americans, however, rendered this march exceedingly difficult. Practically every inch of the road was blocked by freshly cut timber and demolished bridges. Burgoyne's engineers did the best they could to clear the road of this debris, but it was not until July 30th that the advance guard came in sight of Fort Edward. Now, Burgoyne hoped, the Americans would give battle. General Schuyler, however, had no intention of risking an engagement until he had contacted the American reserves hurrying north from New York and New England. Accordingly, Burgoyne captured an evacuated fort and Schuyler entrenched himself at Stillwater.

It now became Burgoyne's turn to worry. Victory, to be sure, had crowned his campaign so far but in marching so far inland without engaging the Americans it was beginning to tax his nerves. Moreover, his lines of communication were becoming dangerously long and thin, and his food supplies were running low. Raiding and foraging parties returned with little booty. This was serious but what was far more alarming was the report that many of the farms had been abandoned and that their owners were hastening to Schuyler's defense. Something must be done and that quickly, reasoned Burgoyne, and so a thousand or more men were hurried off toward Bennington where the Americans had gathered considerable food and supplies. The Americans, however, under General Stark had no thought of yielding this depot without a struggle and on August 16th drove the English back in disorder. Burgoyne's position became more acute each day. On top of this came the news of the rout of St. Leger's force and of the arrival of fresh American troops under Morgan, Putnam and Gates. The disaster that had befallen St. Leger as well as the difficulties surrounding Burgoyne could still be erased by a smashing defeat of the Americans. Surely, so the British commander thought, Howe must by this time be close to Albany. Caught between his own troops and those of Howe, what possible chance had the Americans to escape utter defeat and surrender?

And so it came about that on September 13th, Burgoyne took his troops across the Hudson and within a few days massed his forces for battle on Freeman's farm. The Americans did not refuse the offer and on the 19th of the month thoroughly defeated the seasoned British soldiers. Had Gates, the American commander, showed greater determination he might have compelled Burgoyne to admit defeat and surrender. As it was, Gates allowed Burgoyne to rally his troops for a last desperate attempt to break through the American lines. If this could be effected Burgoyne might contact Howe and together achieve the main objectives of the British strategy. Accordingly, Burgoyne manoeuvred his troops and on October 7th struck the Americans at Saratoga. Complete disaster followed and on the 17th of the month, finding himself hopelessly surrounded by overwhelming numbers, Burgoyne surrendered to General Gates.

In the meantime, what of Howe? Well, Howe, not receiving definite instructions from London—dear Lord Germain somehow forgot all about the affair—decided it would be wiser if he moved part of his forces to Philadelphia. At the same time he commissioned Sir Henry Clinton to advance toward Albany. Clinton, however, did not leave New York City until October 5th, at which time poor Burgoyne was hanging on by his teeth to the precarious position the Americans had forced him to assume. Clinton had little difficulty with the American forts on the Hudson and by the 8th had reached Albany. Hearing of Burgoyne's plight, Clinton sent word for the latter to hold on for a day or two when he would arrive with his troops. Fortune smiled on the Americans at this juncture as the message was intercepted and Burgoyne, not knowing how near Clinton was, hurled his army into the defeat at Saratoga. News of this disaster forced Clinton to alter his plans and after destroying a few scattered American detachments and having burned Kingston returned in safety to New York City.

The British campaign of 1777 had completely failed. Inadequate timing on the part of Clinton and Burgoyne, plus American initiative, made for the important victory at Saratoga. Europe sat up and took notice. An upstart group of colonies had humbled Britain who a decade before had withstood the armed strength of France and Spain. What had happened to the proud British Lion? Could it be true that its fighting ability had been overrated? In

any event Britain had been decidedly beaten. Now was the time, so France reasoned, for revenge. Page Franklin and the American Commissioners, came the order from Versailles, and tell them the French Government is willing to make a treaty of alliance. Such an agreement was speedily reached and soon French troops and supplies were on their way to America. Saratoga likewise revitalized the Americans under Washington; it spurred them on to withstand the agonizing months ahead, and gave hope that independence would yet be secured. Saratoga, Freeman's Farm, Bennington and Oriskany were victories that America could well be proud of, and a grateful generation has hallowed these battlefields with appropriate monuments and markers. In Central New York no greater historical shrine may be found than that which has been erected near Oriskany.

The withdrawal of St. Leger's forces marked the end of all determined efforts on the part of the British military to occupy the Mohawk Valley. English troops were needed elsewhere, particularly in the South. At the same time the British command encouraged the Loyalists and Indians to harry the frontier with the primary objective of preventing this area from lending any assistance to Washington in the South. Thus it came about that John and Walter Butler's bands of howling savages struck terror into the hearts of American settlers in the Mohawk Valley. Throughout the year 1778 these raids continued to occur with most devastating effects. Cobleskill was burned and sacked, the German Flats ravaged, Unadilla leveled to the ground, the settlers at Cherry Valley massacred, and Springfield, on Otsego Lake, was burned. Brave as the individual settlers were they could not successfully resist Butler's lightning strokes. New York and the Continental Congress would have to send troops if the entire area was not to be lost, for Butler was slowly accomplishing what the British regulars under St. Leger had failed to do.

The situation became so critical by the early summer of 1779 that Congress and New York were forced to act. Accordingly, troops were raised and placed under the command of Generals Sullivan and James Clinton. The Onondaga Indians were the first to taste the might of the American army when one of their principal villages was successfully attacked and destroyed. Later, the entire Genesee Valley was invaded. Butler's Loyalists and Indians did

what they could to stem the onward rush of the Americans, but it was all in vain. Village after village of the Senecas and Cayugas were wiped out of existence along with valuable supplies of corn, vegetables and farm stock. The Iroquois Confederacy had never suffered such a defeat in all its long history and while many of its warriors continued to serve under Butler and Carleton during 1780 and 1781 and brought much suffering to the Mohawk settlers, the day of Iroquois supremacy was over. Sullivan's expedition had completely sapped the resources of these proud peoples without whose assistance the Loyalists were helpless. Later, in 1781, thanks to the timely arrival of a French fleet, Washington was able to bottle up Cornwallis at Yorktown. Like Burgoyne, Cornwallis was forced to surrender. The war for independence was over.

Britain was ready to make peace, though it was not until 1783 that the Treaty of Paris was actually signed. News of peace reached New York City in November of that year. Later, the word was relayed to Albany and from there up the Mohawk Valley and into Central New York. The Stars and Stripes now waved where the Lily Banners of France and the Cross of St. George had once flown. It was, however, a much greater New York that was encompassed within the shadow of the new flag. All of the territory from Niagara to Albany, and from the headwaters of the St. Lawrence to Pennsylvania had become an integral part of the free and sovereign State of New York. And in the very midst of this domain nestled the Inland Empire, freed once and forever of the danger of French attack, of the ravages of Loyalists and Iroquois—freed to deal with the Indians as it wished and freed to assume its proper place within New York and the United States.

CHAPTER VIII
THE TIDE OF MIGRATION



CHAPTER VIII

The Tide of Migration

THE close of the American Revolution marked a turning point in the annals of Central New York. Heretofore it had largely been the closed domain of the Iroquois whose military strength cast terror into the hearts of traders and missionaries. Here and there the strong arm of the French had raised a crude fort behind whose walls nestled some Jesuit Chapel or mission. Sainte Marie on Lake Onondaga and St. Joseph's, a few miles south of Union Springs, were about the only signs of European habitation. Neither of these missions could be characterized as settlements as their inhabitants were limited to a few priests, a handful of soldiers, and a sprinkling of wandering traders. For the same reason the wooden blockhouse erected by the French in the Onondaga country in 1711 and the building by the English, about the same time, of Fort Hunter near the Mohawk and Schoharie Rivers can not be viewed as settlements. Other posts, such as that at Oswego and Utica (Fort Schuyler) were established but none of these assumed the aspects of permanent settlement. And what was true of Central New York was equally true of the region immediately to the east. New York's western frontier at the close of the seventeenth century stopped abruptly at the walled village of Schenectady.

At the same time the economic advantages of the Mohawk Valley and the territory to the immediate west were not overlooked and, as the eighteenth century progressed, a large number of land grants were issued to men who thought primarily in terms of settlement and investment. Among those that relate to Central New York, mention should be made of the Oriskany Patent of 1705, the Cosby Manor Grant of 1734 and the Sadaqueda Patent of

1706, the latter two being within the limits of the present County of Oneida. Little, however, for the time being was done to develop these grants. Soldiers and traders journeyed back and forth throughout Central New York but it is doubtful that any settlement took place in this area before the close of the French and Indian War of 1763. Population did trickle into the region directly to the east but it was not until the French had been driven out that conditions were favorable for settlement in Central New York.

The departure of the French was the signal for colonial expansion. Quite naturally the Iroquois resented this movement and flatly denied the white man's claim to his hunting ground and villages. Finding the Indian would not listen to reason, crafty Americans resorted to unfair and dishonest practices to gain their ends. George Klock, it seems, invited a number of chieftains to his lodge where, after he had wine and dined them until they were gloriously drunk, he gained their signatures to an agreement which accorded him a large tract of land. Robert Livingston, much more subtle, persuaded his Indian guests that the correct and proper way to survey the land they had sold him was by moonlight. Once daylight had dawned and heads had become sober, the Indians realized how they had been tricked. Loud indeed were their denunciations of these tactics and bitter were the complaints they lodged with the British authorities. Realizing the seriousness of the situation, for the Indians threatened to take to the war path, the British government laid down a temporary boundary line beyond which no settlement was to take place and where no trading might be transacted except by license. This boundary, known as the Proclamation Line of 1763, extended northeastward and diagonally from a point in southeastern Steuben County. Most all of Tompkins, Cortland, Madison and Oneida Counties were thus thrown open for settlement. Chenango was entirely to the east of this line as was the southeastern tip of Onondaga. Cayuga County, however, was totally within the area reserved to the Indians.

Although many patents were immediately issued for areas north of the Mohawk River only a few of these extended into Central New York. The boundary line of 1763, therefore, does not appear to have prevented migration westward as only a handful of pioneers entered that part of Central New York to the east of the Proclamation Line. In the meantime the British authorities had determined

to fix a definite boundary and assigned the task to Sir William Johnson who on many occasions had befriended the interests of the Indians. Johnson assembled representatives of the Confederacy and other tribes at Fort Stanwix in the fall of 1768 and after some discussion persuaded them to accept a new boundary known



TIOUGHNIOGA RIVER LOOKING TOWARD NORTH MAIN STREET BRIDGE, HOMER.

thereafter as the Property Line. According to this agreement, which later was ratified at London, all of the area that the Proclamation Line had opened for settlement within Central New York was returned to the Indians, except a very small section of Oneida County. Within a few years after 1768 practically all the land east of the Property Line had been taken over by investors and settlers. In Oneida County patents were issued to Daniel Coxe and William Bayard and in 1773 a small frontier settlement was founded at Deerfield.

To the west of the Property Line, however, were thousands of acres which, though reserved for the Indians, invited occupation

by the white man. And had the American Revolution not intervened it is highly possible that the British might have been forced to open a part of this territory for investment and settlement. The advent of the war, however, checked this movement westward for the time being. Indeed the ravages of that conflict actually pushed the frontier back towards the east as the settlements at Deerfield, Sidney and Springfield as well as elsewhere along the Mohawk were abandoned to the enemy. Once the war was over and the entire colony of New York had become American, the westward movement was resumed. Deerfield was resettled as were Sidney and Springfield, and in 1784, Judge Hugh White, of Connecticut, founded a community, not far from Fort Stanwix, which was named Whitestown. Five years later other settlements were made at Bridgewater, Kirkland, New Hartford and Westmoreland, all within the confines of Oneida County. Shortly thereafter pioneer farmers and traders established communities at Aurelius in Cayuga, Afton, Bainbridge, Coventry and Norwich in Chenango and at Onondaga in Onondaga County. Beyond these settlements, and a few scattered groups of farmers here and there, no further penetration took place during the 1780s.

Theoretically, the Property Line was still in force throughout the American Revolution though upon the conclusion of that war it ceased to function as the British took no steps in 1783 to protect the rights of their former allies, the Iroquois. Moreover, by the Treaty of Paris of 1783, Britain ceded all of its territory in New York to the Americans, thereby rendering the legal rights of the Indians to land quite uncertain. Sensing the difficulties confronting them thousands of Indians migrated to Canada where they became subjects of George III. Although this exodus eased the situation the continued presence of an Indian minority was a source of much annoyance and confusion to prospective American land barons and settlers. The situation was also complicated by the action of the State of New York when it endeavored to fulfill a promise, made during the late war to volunteer soldiers, of setting to one side a vast territory for settlement. Roughly this area, known as the Military Tract, included the present Counties of Seneca, Cayuga, Onondaga, most all of Cortland, and parts of Oswego, Schuyler and Tompkins. But when many of these veterans attempted to occupy their bounty grants they encountered sharp resentment from

the Indians. Naturally, the soldiers appealed for aid from the State which found its hands tied by the legal aspects of the problem for in spite of all promises to the contrary the title of the Indians to these lands was beyond question. Hoping to effect an equitable solution the State Legislature in the spring of 1784 established a Board of Indian Commissioners to treat with the Iroquois. Later, in the same year, the United States set up a similar board. Hence when Governor Clinton, of New York, endeavored to treat with the Indians he found the latter unwilling to negotiate because of their relations with the American government. As long as this conflict of authority existed, Central New York was closed to further settlement.

Hoping to solve this difficulty, representatives of both the State of New York and the United States met the Indians at Fort Stanwix in the fall of 1784. Here, after prolonged discussion, a treaty was arranged which considerably narrowed the area reserved for the Indians. Later, a number of additional treaties between the various Iroquois tribes and the State of New York and the Federal Government provided for the cession of more territory. Ultimately, by the close of 1794, all of the vast domain to the west of the Property Line, except for the Cayuga, Onondaga and Oneida Indian Reservations, was handed over to the Americans for settlement. In the meantime the claims of Massachusetts, which rested upon the royal charter of 1628, to certain areas within New York were settled in a manner that recognized the sovereign authority of New York throughout the present boundaries of the state. As a result of these agreements, Central New York was cleared for settlement.

The acquisition of these various tracts of land made it possible for New York to fulfill its promises to the soldiers. Accordingly, the Military Tract was divided into a number of towns each containing some sixty thousand acres which were subdivided into lots of six hundred acres. Each veteran was entitled to one of these lots provided he had not accepted the Federal bounty of a hundred acres outside of the State. In the event he had received a Federal land grant, the soldier was allowed but five hundred acres in a given lot, the remainder being retained by New York as the "State's Hundred." Many of these veterans having drawn their lots sold the same to prospective settlers. East of the Military Tract was

a narrow strip of land, commonly called the "Gore," and the Oneida Reservation. Both the "Gore" and the Chenango Twenty Towns, which had been acquired from the Oneidas in 1788, were patented to various individuals within a few years. The "Gore," for example, was gained for the Holland Land Company by its agents John Lincklaen and Theophilus Cazenove. To the south of the "Gore" and the Twenty Towns was a patented area known as the Chenango Triangle in which several settlements were made at an early date. A glance at the map will show the various patents within Central New York.

During the course of the decade following the Indian treaties hundreds of settlers poured into Central New York. Most of these were of good New England, Pennsylvania and eastern New York stock though some came from abroad, notably a small group of Welshmen who having settled north of the Mohawk gradually fingered their way into Oneida and Madison Counties. With these exceptions the bulk of the population, excluding the Indians and a handful of colored persons, were of native ancestry and of English origin. Many of them, to be sure, bore foreign names and jealously protected the customs and traditions of their mother countries. On the other hand they were proud of their American nationality and were willing to defend it as they had so well during the Revolution. Of these the greater share were of German and Dutch extraction; others had ancestors that had been born in France, Scotland and Ireland. Peter Smith, for example, who came from Tappan on the Hudson to establish a general store at Old Fort Schuyler was descended from a Dutch family. German and Dutch names, like Mark Damuth and Christian Reall, were relatively common throughout Central New York. The great majority of the settlers, however, were of English descent, New England contributing the largest quota. Many a village and town bore the name of a New England community dear to the heart of these sturdy pioneers. Others secured their names from their founders such as Whitestown which so honored its first settler, Hugh White, of Connecticut.

From a religious point of view most of the New Englanders were Congregationalists though there were many Episcopalians. Those of Dutch and German extraction were chiefly Lutherans or Calvinists. Mennonites, Baptists, Presbyterians, Universalists,

Christians and Quakers were also to be found. Protestantism, therefore, was the prevailing faith of the great majority. On the other hand there was a sprinkling of Roman Catholics and Jews. Politically, except for the few Tories who gradually reconciled themselves to the new order, the population was Federalist and Anti-Federalist, although after the turn of the century the Democratic Party made its appearance. Party distinction must have been of little importance during most of the period covered by this chapter.

Economically speaking, most of the settlers were farmers. Some to be sure, like the group of artisans John Lincklaen induced to come to Cazenovia, practiced trades and professions necessary and adaptable to a rural economy. There were Yankee axemen, Pennsylvania weavers and spinners, broad shouldered blacksmiths and skilled wheelwrights as well as crafty traders, honest shopkeepers and dealers in strong drink. Industrial activities in the true sense of the word did not exist at first and most manufacturing, as the name indicates, was by hand. Central New York, therefore, possessed a common economic pattern of behaviors. Religiously, as has been shown, it was predominantly Protestant; racially it was largely English; and politically, it was conservative. The vital significance of these various factors which tended to produce a homogeneous people was probably not recognized nor appreciated at the time. The importance of these common behaviors, however, accounts in a large measure for the subsequent trend in government, religion and economics. They helped to promote a firm belief in the democratic way of life; they tended to cultivate a broad humanitarian and tolerant attitude in religious and moral activities; and they encouraged for a number of years the development of agricultural pursuits. Had these settlers been heterogeneous in nature, different results in all probability would have followed.

Rapidly as Central New York was peopled, this growth was far from simple or easy. The trials and difficulties encountered by the pioneers almost pass human understanding. Here and there some Indians sought to stem the westward movement though in general the redman quietly retired to his reservations thoroughly convinced that his domination in Central New York was a thing of the past. Far more serious were the obstacles and hardships imposed by nature and geography. At the outset there were no roads or highways. Those who wearily plodded westward on

foot, those who came on horseback or road in cumbersome wooden ox carts had to follow the winding narrow trails of their predecessors, the Indians. Nor was transportation by water much better. Slow moving boats, known as batteaux, were propelled sluggishly over stream and lake by oars and poles. Three or four men were sufficient to propel the smaller ones though the larger boats required the services of ten or twelve men. With their backs to the prow these men would force their poles to the bottom of the stream and then as they bore down would walk forward. In this manner these flatbottomed boats would be forced forward. Some of the batteaux were altogether too heavy to be carried over a portage, in which case the goods had to be unloaded and transported on foot to another boat beyond the falls or rapids. Burdensome as water transportation was it was preferable in many ways to that by land, and people continued to use the streams as highways even after the first roads had been laid.

Naturally, amid such difficulties the first families brought with them only such equipment and supplies as were absolutely necessary. Heavy furniture, stoves and personal effects had to be left behind. A change of clothing, a few farm tools, a gun or two, and a bag of seed was about all that could be carried. Their first homes, therefore, were little more than log huts and many a New England housewife must have sighed and yearned for the comforts she once enjoyed. Frequently, as Miss Higgins has pointed out in her admirable study, *Expansion in New York*, the father and son ventured into the wilderness before the rest of the family. Or, as in the case of Hugh White, several sons accompanied the father. Laboriously did these men cut down a few acres of timber, build the rudest of log cabins, and turn over virgin soil for the first year's planting. Once these preliminaries were over the remainder of the family arrived usually in time to experience a glorious Indian summer. Winter crowds sharply upon the heels of Autumn in Central New York and soon cold, biting winds and snow greeted the newcomers. At times, individual homes were isolated for weeks and on many an occasion the roof of a cabin was caved in by a heavy, wet snowfall.

It is hard to realize the difficulties these pioneers encountered. Fortunately, there was no scarcity of food. Stream and forest provided ample supplies of fish and meat which were supplemented

by wheat, rye and Indian corn. Few homes, however, had means of grinding grain and to reach a gristmill the farmer often had to travel for two or three days. Vegetables and fresh fruits were to be had only during season and then in limited quantities. During the spring and summer, conditions were somewhat better though



OWASCO LAKE, FROM STATE HIGHWAY, AUBURN

the open doors and windows afforded easy access for flies and other insects. And when the sun beat unmercifully upon some poorly ventilated home the inhabitants must have found the nights almost unbearable. On such a night the entire family must have sprawled itself out on the bare dirt floor in a vain attempt to escape the depressing heat and humidity. Sometimes a slashing rain ripped through cracks and crevices, beat down rude doors and windows, and drenched the entire home. Often in the spring the neighboring stream, on whose banks many of these earlier dwellings were erected, overflowed and flooded house and farm. Amid these conditions and without satisfactory sanitary conveniences sickness and stark

death were frequent visitors. Doctors were few and far between and the simple household remedies and prayers were quite inadequate. And when death kindly released some unfortunate victim of malaria or typhoid fever, there was nothing to do but to bury the lost one in some secluded corner of the farm. The many private family cemeteries that dot Central New York stand today as silent testimonials of the sufferings of our early ancestors.

Bad as these conditions were they did not materially check westward migration. On the other hand this movement could not be hastened or increased until the problem of transportation was solved. Neither the small struggling communities nor the state could bear the expense of constructing adequate highways. As a result each succeeding wave of emigrants made their own roads. Trails were gradually widened, and brush and small trees were cleared away. Bridges, of course, did not exist, but this was not a serious obstacle. Willing hands cut deep into the banks of a stream at a fording place, thus permitting passage across except at night or during the rainy season. Rain, a blessing to the farmer, was a curse to the traveller. Roads, especially those in the bottoms or through a thick forest, were transformed into seas of mud and standing puddles. To overcome this difficulty, logs were placed in transverse order side by side; such a road was said to be corduroyed. Corduroy roads, however, invariably retained mud that oozed up through the logs and caused horses, oxen and carts to slip and slide into the mire on either side. Had the forests not been so dense the warm rays of the sun might have dried up this mud; as it was the traveller had to pull himself out as best he could. Roads through sand also presented a serious problem.

In spite of these and other difficulties each succeeding summer witnessed the arrival of new emigrants. Increased numbers brought fresh hope and comfort to those already there. More and more land was cleared, log cabins gradually gave way to stout timber or stone dwellings, and enterprising farmers invested more capital in stock and equipment. What had been a wilderness in 1783 had become by the close of that century a territory dotted with small villages, numerous farms, gristmills, churches and better roads. Fifteen years later, following the close of the War of 1812, the situation was infinitely better. In seeking to account for this rapid

transformation no single factor was more important than the improved methods of transportation and communication.

The first step in this direction came in 1789 when the State Legislature offered free land to those who would undertake to construct bridges and open up roads. Eight years later the legislators sanctioned the use of lotteries for the same purpose and in a short time the Great Genesee Highway was extended from Utica to Geneva. Other improved roads, like the Cherry Valley, helped to speed transportation. Hoping to hasten these improvements the State invited the aid of private capital. Any individual or group of individuals, duly incorporated under the laws of New York, who might undertake to build and maintain a road was allowed to erect toll gates at ten mile intervals. The opportunity for investment was too attractive to be ignored and in a short time a number of chartered companies had constructed miles of well drained dirt and hard surfaced roads. The Mohawk Turnpike, which ran from Albany to Utica, was constructed of broken stone with the center raised above the sides. Equally important was the Seneca Turnpike which utilized the old Genesee Road from Utica to Canandaigua. By the close of the War of 1812, the Onondaga and Genesee Company had connected Buffalo to Canandaigua and with the completion of this highway it was possible to travel from the Hudson to Lake Erie on an improved road. One authority reports that an express stage covered this distance in three days.

In the meantime the highway from Albany to Cherry Valley was finished. Soon this route was extended to Manlius by the way of Cazenovia, and several branches were built which opened the country to Sherburne, Homer, Cayuga, Ithaca and Bath. All of this mammoth undertaking had been financed by the Great Western Turnpike Company. Later, the Ithaca and Owego Turnpike provided roads that ran north and south between Owego and Geneva. As a result of these and other highways, that cut the country between the main thoroughfares, several hundred miles of improved roads existed in Central New York by the close of the War of 1812. Over these arteries travelled many new emigrants and carts loaded with agricultural and manufactured goods. Frequently these slow moving vehicles were forced to pull up to one side so as to allow a speeding stage or mail coach to scurry past on to its destination. The importance of the turnpike, there-

for, in opening up the Inland Empire can not be overstated. To be sure the toll, which averaged for each ten miles about twelve cents a wagon, lower rates were paid by freight wagons and stages, was a heavy tax upon the pioneers but the latter were willing to pay the same in return for the service received. Few turnpike companies, however, ever made a fortune out of these activities, and with the advent of the canals many of them abandoned their rights to the State.

Interest in water transportation was evidenced before the close of the American Revolution but it was not until 1791 that any definite steps were taken to utilize the waterways of the State. In that year an extensive survey was made of inland navigation and in 1792 the State incorporated the Western and Northern Inland Lock Companies. Little was accomplished for the next few years beyond the building of canals at portages and falls, one of these being at Rome. Many grandiose plans were conceived for extending these efforts but the eighteenth century closed with very little having been done. Most notable in this respect were the efforts, championed by Joshua Forman, of Onondaga and Governor Clinton, in favor of a canal from the Hudson to Lake Erie. Considerable debate and discussion about this project took place at Albany and Washington though that is as far as the matter got. The high costs incident to the undertaking, the many objections that were offered to an interior route, and the advent of the War of 1812 conspired to retard the proposal. Ultimately, after 1816, progress was made and in a few years "Clinton's Big Ditch" became an actuality.

Although the era of canals was postponed for the time being, Central New York, availing itself of its improved roads, grew by leaps and bounds. Many new villages were settled, more miles of good roads were laid, and at several places substantial bridges were thrown across the Mohawk. In 1792, for example, a bridge was built across this stream near what is now First and Second Streets in Utica. Five years later another bridge spanned the Mohawk at the foot of Genesee Street. In the locating of these various towns the settlers did not always use the best judgment. Handicapped by a lack of proper medical knowledge, they naturally were quite reluctant to settle in the rich bottom lands where malaria and typhoid fever held sway. Again, the Indians, as in Onondaga,

prevented the release of this area for settlement. At the same time many small communities, such as Whitestown, New Hartford and Pompey Hill, were growing centers long before the natural advantages of Utica and Syracuse were recognized.

Most of the late eighteenth and early nineteenth century development took place in the form of new and larger farms and villages, an increase in arable land, churches, taverns and gristmills, and in the activity of land barons like Peter Smith, of Peterboro and John Lincklaen, of Cazenovia. From an agricultural point of view the yearly yield of wheat and other grains steadily increased as did the number of cattle, sheep, pigs and chickens. Cayuga County is reported to have had forty thousand sheep in 1813 and Madison contained large flocks of choice Merino which recently had been imported in large numbers. But Central New York was still many days distant from the markets at Albany, New York, Philadelphia and Baltimore which drew most of their supplies from neighboring areas at a cost that was far below that of Central New York. Transportation charges, except for cattle driven on hoof from towns like Lebanon in Madison County, were too high for the farmers of our seven counties. Most of the surplus produce, therefore, was either disposed of at neighboring markets or consumed at home. In the case of grain, much of this was manufactured into whiskey. Most of the latter was drunk by the farmer and his family for the whiskey market had the unfortunate habit of being glutted and that in spite of the enormous quantities that were consumed. One authority has estimated that on the eve of the War of 1812, Central New York had some one hundred and forty distilleries and breweries with an annual production of three hundred and fifty thousand gallons, most of these being manufactured in the Counties of Madison, Oneida, Onondaga and Cayuga. During the War of 1812, thanks to the timely arrival of American troops whose quartermasters eagerly bought up surplus grain, an era of high prices and prosperity prevailed. After 1815, however, conditions were as bad as before with no relief in sight until the State had solved the problem of water transportation. In the meantime, beef, sheep, pigs and poultry likewise became a drug on the market.

Industrially, conditions in Central New York were not much better. The large number of gristmills and distilleries did provide

employment for many persons and stimulated the efforts of those who realized a profit from the making of stone grinders. Peter Smith, for example, maintained for several years a small but active grindstone factory at Peterboro. For a time, Smith also promoted a glass factory. Over a hundred tanneries, chiefly in Madison, Oneida and Onondaga, a half dozen struggling paper mills and a few hatteries might also be mentioned. In the meantime, Dr. Seth Capron arrived at Whitestown eager to advance a cotton manufacturing plant. Capron was a New Englander and was thoroughly familiar with the activities of the Rhode Island and Massachusetts producers and in 1809 began operations under the name of the Oneida Manufacturing Society. Fortune smiled upon this enterprise and considerable capital from Utica and Albany was invested in Capron's society. By 1811 the organization had grown to such an extent that a branch factory was opened at Oriskany. Shortly thereafter Benjamin S. Walcott founded the Whitestown Cotton and Woolen Manufacturing Society. Other concerns appeared in due time. All of these plants utilized machines locally made by labor imported from Britain and New England. In some cases only the cleaning and carding was done in the factories, the spinning and weaving being handled by other manufacturers or in private homes. Water provided the motive power for these industries which annually imported larger and larger amounts of cotton from the Southern States.

By 1813 Oneida County had five cotton mills with some eleven hundred spindles which produced over eighty thousand yards of cotton cloth. At the same date there were over five thousand looms scattered throughout Central New York, chiefly in Madison, Cayuga and Onondaga Counties, that wove over a million yards of woolen, linen and cotton cloth. Most of this activity was domestic in nature in that it was handled within the homes of the farm and village dwellers. Little of this manufacturing was sold outside of Central New York and by far the greater share was used at home by those who made it.

Other business activity centered in the fur trade, though this was rapidly becoming of little importance, and in the salt works at Onondaga, Salina, and Liverpool. Discovered by the French during the seventeenth century, little use was made of these rich deposits until after 1790. The presence of these salt springs and

an abundance of fertile land brought many persons to this area shortly after it had been opened for settlement. Anxious to reserve this salt for the use of the people of New York, the State Legislature in 1797 assumed title to this land. Private investors were encouraged to develop these springs subject to state control and lease. Although handicapped by poor roads and by high costs of transportation, close to a half a million bushels were produced by 1810. According to the Federal Census of that year over a thousand kettles were in operation subject to the authority of a State Superintendent who annually remitted to Albany several thousand dollars derived from fees and rents paid him by the producers. Greater improvement, however, was totally dependent upon more efficient methods of transportation and it was not until the Erie Canal was opened that better results followed.

Finally, in our list of economic activities, reference should be made to the shop keepers and traders who seem to have done a thriving business in supplying the emigrants with articles and goods not raised or made at home. One of these stores was located at Old Fort Schuyler on the site of the former Baggs Hotel in Utica. This store was owned and managed by Peter Smith, close friend and one time partner of John Jacob Astor in the fur trade. Smith's account books, preserved at Syracuse University Library, vividly reveal the wants and needs of the early settlers. Smith was an eccentric fellow and though a strict temperance man did not hesitate to sell whiskey, particularly to the Indians. Frequently goods were sold on credit and when paid for, Smith would write the word "paid" across the account. Among these accounts one notes that the Indian "Little Christian" always paid his bill, though "Big Christian" usually was in arrears. Another important store was that run by David Quigg who in 1804 erected a place of business on what is now the corner of Aurora and Seneca Streets in Ithaca.

Smith retired from this business early in the nineteenth century and moved a few miles to the west where he soon became active in buying and selling land. His home was set high up on the range of hills that separate Canastota from Morrisville. Others had preceded him into this area but so outstanding were his achievements that the little settlement was named Peterboro in his honor. Peterboro was but one of many small villages that dotted Central

New York in 1815. Indians, traders and early settlers marvelled at the tremendous growth that had taken place since the close of the Revolution. A wilderness, inhabited by redmen and broken only here and there by a few Indian villages, had been transformed, so it seemed, into a territory that was alive with activity and promise for the future. Central New York had passed the frontier stage.

CHAPTER IX
LIFE ON THE FRONTIER



CHAPTER IX

Life on the Frontier

HISTORY, some one has said, is the record of man's past activities. Although most historians have subscribed to this unrefined definition, the great majority of such writers have dedicated their talents to political, constitutional, diplomatic and military affairs. The dramatic drum and trumpet narratives possess immense popular appeal. Mankind loves a parade and historians have done their best to cater to the public demand. Countless men and women have also done their part to immortalize the annals of a victorious general or silver tongued orator by erecting imposing monuments of stone, brass and steel. Within our public buildings and school houses pictures of the great and illustrious adorn the walls and evoke the admiration of young America. It is, of course, highly fitting and proper that recognition should be given to these important personages and it is not our intention to detract from their well earned fame. At the same time this publicity has often obliterated the labors and activities of those whose lives made possible the achievements recorded in most historical works. It is the purpose of this chapter, therefore, to present the story of the unknown and unsung hero—the man behind the plow as well as the man of the streets.

Central New York between the years 1783 and 1815 was predominantly agricultural in nature and the greater share of its growing population gained a living from the fruits of the soil. Others, like those who labored in the tanneries, breweries and distilleries, were dependent upon agricultural activities for their support and sustenance. Generally speaking most of the area

included within our seven counties was relatively rich and fertile. Cayuga, which one writer in 1813, characterized as being one of the "better farming counties of the state," was a Mecca in these early years for those who had struggled on the thin and rocky soils of New England. Great stretches of hard and soft timber were present in Cayuga as well as in the other counties, while throughout Central New York many swift flowing streams provided water power for gristmills, cotton factories and small shops. Finally, as evidence of this agricultural importance reference might be made to the taxable property which, according to one authority, amounted to close to eleven million dollars in 1810.

In view of these patent facts there is ample justification for beginning this narrative with an examination of the home, the economy and the behavior of the average farmer. When the pioneer settler finally reached the land he had drawn or purchased, the latter usually being on a time basis, his first need was to determine upon a site for his home. Realizing the imperative need of an adequate water supply, the farmer generally selected a spot not far from some stream, lake or pond. Having done this the father, aided by brother or son, began to clear the land. Tree after tree crashed to the ground, while stump and brush was either pulled out or burned. From this timber rude and uneven logs were piled one upon the other to a height of eight or ten feet. Each of these logs had its ends cut down in thickness and flattened so as to permit their being joined to other logs similarly laid at right angles. In this manner the four walls of the cabin gradually took shape and form. On top of these walls there was placed a low roof that slanted downward on either side of a massive central beam. When finally completed the cabin might have been some twenty feet in height at the center; in length and width it was close to twenty by twenty-six feet. On at least two sides of the building, windows were cut high enough to prevent some prowling animal from jumping in. Needless to say glass was not used and the opening could only be closed by swinging against it a solid mass of smaller timber that was fastened securely and hinged to the inside wall. Then there was a door similarly constructed. In some cabins there were two doors built opposite to one another so as to allow a horse to drag to the fireplace a huge log and then leave by the rear door. Walls, roof, doors and windows were smeared

with mud, tough grass, pieces of wood and loose gravel in an attempt to close up the many cracks and crevices that inevitably appeared in a log cabin. At best, it was but a rude shelter against rain, wind and snow.



AT LITTLE FALLS—A TRAIN ON THE UTICA AND SCHENECTADY RAILROAD (1838)
(Courtesy The Savings Bank of Utica)

Close to the cabin hovered a small barn, likewise built of logs, to care for horse, cow and ox. Between the barn and the house a shallow well was dug and with that the early settlers rested in so far as buildings were concerned. The next step was to clear enough land to permit the planting of corn, wheat, oats and potatoes. Little more could be done the first year and during the long winter months the farmer nestled as best he could within his temporary home dreaming of the future. Perhaps he had heard of "better land" to the west, if so he might have deserted his first home early in the spring and struck out for the promised land. Others, how-

ever, remained where they had first settled and as soon as the frost had left the ground were busy making improvements upon their holdings. Early in the spring, therefore, the crashing axe and falling timber echoed through the forest and the rude cabin and barn were heightened and enlarged. In the case of the home this frequently permitted the construction of a loft which served as a sleeping room except on extremely cold or hot nights when the entire family curled up on the downstairs floor, which in many instances was still nothing but hardened earth. Later, wooden floors made from logs flattened on one side were added and the cumbersome windows were replaced with small panes of glass.

Within this cabin, which yearly received a fresh coat of mud and gravel until the farmer was able to seal up the cracks permanently with mortar, the central point of interest was the large open fire-place. Originally, the fire-place took up one entire side of the room. It was a most hospitable fire-place. Trammels, conveniently located pothooks, and a small swinging crane made it possible for the good housewife to prepare a wholesome meal for the family. Above a brisk fire and fastened by a revolving spit, which was turned by hand, turkey, fowl and bird as well as a chunk of wild meat or beef was slowly cooked. To one side there hung an iron kettle, suspended over the coals, in which corn, meat and vegetables were baked or boiled. Potatoes were usually baked in the ashes. Simple breakfast foods and desserts, such as Indian meal pudding, were steamed or baked. Milk, butter, cheese, sugar or honey were also staple articles in most homes. Among the poorer classes there was less variety and it was not uncommon for the family to sit down to a dinner of corn bread and milk, eaten out of tin dishes with iron spoons. Crockery, pewter dishes and silver were only to be found in the homes of the more well-to-do.

Above the fire-place there ran a long ledge of stone or brick upon which rested apples, nuts, ears of corn as well as candle sticks of tin or pewter. On either side of this ledge or mantel there was suspended from the ceiling some gayly printed cloth or a piece of home made linen, adorned and decorated by the skillful embroidery of mother and daughter. It is not difficult to picture the women of these pioneer homes seated on a low stool or chair busily engaged in spinning. Thick rolls of wool, sheared from the family's sheep or purchased at the nearest community store,

were cleaned and carded by hand, and deftly spun into great spools of woolen thread. From this thread came warm stockings, mittens, shirts, skirts, coats and suits. Practically every family owned a loom which fashioned these homespun garments. In some homes linen thread was also spun and woven into a great assortment of sheets, tablecloths and undergarments.

Hanging over the mantel or leaning against a side of the fireplace stood a long muzzle loading musket and powder horn that might have seen service in the American Revolution. Now, however, it was used for hunting and the crack marksmanship of the frontiersman brought down many a wild animal or bird. From the former, hides and furs were obtained which frequently were fashioned into bed robes, blankets and various kinds of leather goods. Elsewhere in the room there were a few heavy chairs and tables, most of them hand made, a chest of drawers, a cupboard and a cumbersome bed or two. In some homes, the sleeping quarters were in a chamber off a living room or in a loft which in the early days was reached by a ladder. Within a few years, however, greater refinements appeared. Rag rugs, patiently woven out of discarded clothing and bed linen, covered the wooden floors. A few simple pictures adorned the walls while in the cupboard might be found a book or two, notably a large Family Bible whose well thumbed pages reflected a Christian atmosphere. Into this precious tome went the treasured vital statistics of the family, much to the delight of genealogists of a later generation.

The early pioneers believed in marrying young and girls of fourteen or fifteen often were grandmothers by their forties. The hard and rigorous demands of farm life called for many hands and child bearing was the easiest way of meeting this pressing demand. As a result families of ten or twelve and even of fifteen were not uncommon. Not all of these children lived to man's estate as may be seen from an examination of the rural cemeteries and the Family Bible. Most of the unfortunate ones were infants and mothers who died in child birth. The death of a mother was a serious blow; indeed, family life could not go on without her unless one of the daughters was old enough to assume this responsibility. Realizing the imperative need of an older woman in the home the head of the family often remarried and became the father of another group of children. Had there been greater

sanitation within the home or had there been more medical attention much of this loss could have been avoided. Of course there were a few doctors who did what they could to alleviate pain and suffering but as long as the country roads remained poor and inadequate greater relief was out of the question. In the villages and towns better conditions prevailed thanks to the presence of more members of the medical profession.

Fortunately the death toll in the rural areas was kept down by the hard and open life these pioneers lived. Day after day the men labored in the forests cutting down and burning surplus timber, piling up loose stones and rocks, and in cultivating the arable land. Broad shoulders, stout frames and tough muscles developed which did much to promote sturdy bodies and good health, and that in spite of the enormous quantities of strong drink that were consumed. Even the women acquired considerable physical strength and virility as the hard work about the home was often supplemented by labor in the garden and fields. Frequently they took their place along side of father or husband during the haying and harvest seasons. The absence of modern agricultural machinery greatly increased the amount of work to be done by hand and the labor of women was too valuable to be ignored. In return for her assistance in the fields, the men helped about the home in a number of ways. The grinding of meal, the churning of butter, and the replenishing of the woodbox were chores done by the younger sons. As soon as a child was able to work he was put to some simple task such as hunting for eggs or mending some torn shirt or dress. As a result of these combined efforts the farmer was usually able to raise adequate supplies of grain, potatoes and vegetables sufficient for his own needs and a surplus which he tried to dispose of at nearby towns. Although money was generally used for most transactions, barter and exchange was quite common. And had there been more efficient methods of transportation the farmer would have had a very comfortable existence. Only in Cortland and Madison Counties does it appear that any attempt was made to meet the metropolitan markets of New York and Philadelphia. From these counties large droves of cattle were driven on foot to eastern and southern markets.

In most cases the only market the farmer had for his produce was within the small villages and farms. Even here the chance

for sale was limited by the size and population of these communities. More important, however, was the competition encountered



OWEGO (NOW STATE) STREET, ITHACA (ABOUT 1867)

(Courtesy of De Witt Historical Society of Tompkins County)

in these centers as many a townsman not only had a garden but also a small field of his own within or adjacent to the village. It would be wrong to assume, however, that the town was primarily an agricultural unit; it was also a trading and manufacturing center. Cotton mills were to be found at Oriskany and Utica which also boasted of having a branch for discount and deposit

of the Manhattan Bank of New York City. Most of the actual trading took place at a village store, which offered for sale about everything a person of that day might need. Bolts of cheap cloth, stacks of thick white crockery, heavy leather boots and shoes, bags of flour, coffee, tea, sugar and other groceries sprawled in much disorder over shelf, counter and floor. And leaning against the side or rear walls, various farm tools, guns and ammunition were on display. In some instances the store might serve as the local postal station, though more often an inn or tavern was selected for this purpose. Inns and taverns played an important rôle in every community. Here many a social, business and political meeting was held; here the stage stopped to change horses; and here the tired traveller obtained food and drink. Luther Gere's "Ithaca Hotel" and Jacob Vrooman's "Tompkins House," also at Ithaca, were notable inns of this period. Finally, in addition to these buildings and the homes of the settlers there might be a gristmill, a blacksmith shop, a school house and in some centers a court house.

None of these villages had a large population, Utica with seventeen hundred persons being the largest according to the figures furnished by H. G. Spafford in 1813. Spafford's *Gazetteer of the State of New York* shows some thirty to forty villages in Central New York. Some of these, like Oswego, are no longer within our seven counties, while others like Caroline and Danby were not within this area until a decade later. Spafford has left us many an interesting description of these villages. Speaking of Utica he wrote that it was the "commercial capital of the great Western District of the State. . . . It is handsomely laid out in streets, squares etc., and . . . comprises a population of 1700 souls. There are many mills, factories, mechanics' shops. . . . Utica is a central point for all the principal avenues of communication by common roads and turnpikes, and forms the key of trade and travel between the Western country and Atlantic ports and towns." Auburn, we are told, contained one hundred houses and stores, and had a court house and jail, while Norwich, beautifully located on the Chenango River, had about two hundred and seventy inhabitants. Precisely how many people lived within these various villages can not be given with any degree of accuracy. Moreover, any estimate would be dangerous because of the absence of

Tompkins County which was not established until 1817. The Federal Census of 1800 records a total population within the other six counties of nearly eighty thousand persons; ten years later it had risen close to one hundred and fifty thousand. Of these probably less than eight per cent. lived in towns.

Practically all of these villages had at least one church; Utica, as has been shown, had two. Totally there were more than forty churches scattered throughout Central New York at this time, most of them being of the Congregational and Baptist faiths, though the Methodist, Episcopal, Presbyterian, Universalist and German Lutheran were represented. Most of these edifices must have been erected after 1800 as before that time public opinion did not rate the religious attitudes and behaviors of Central New York as being very high. Religiously speaking, Central New York presented a strange paradox. Hanging on to life by the narrowest of margins, the frontiersman often gave little evidence of any deep religious conviction or feeling. Most of them had been members of religious societies in New England or Eastern New York though one would hardly have known it from their conduct in their new homes. Sunday was the Lord's Day but if the farmer had crops to plant or harvest, these and other tasks were done regardless of the Fourth Commandment. Nor was he adverse to hunting and fishing on the Sabbath. During the week he all but forgot his Creator. Hard work and long hours in forest or field tended to produce coarseness in speech and deportment. Cussing was an art in which both farmer and townsman excelled, especially when the mind was bewildered by heavy drinking at home or at the tavern. Profanity was matched by boisterous conduct and by the singing of ribald songs that shocked the few pious souls who tried their best to keep their own standards and ideals intact. And many present day genealogists have discovered to their sorrow that drunkenness often led their ancestors to sexual irregularities and transgressions no one cares to remember.

Rev. William Wisner, for many years pastor of a Presbyterian Church at Utica, records, "The use of intoxicating drinks was almost as universal as the use of bread, and drunkenness was so common that occasional intoxication brought no disgrace upon the inebriate." During the fall and winter, Dr. Wisner continues, most of the respectable members of the village gathered at each other's

homes five nights a week to play cards and drink hot punch. At these meetings they usually remained until midnight and often until two or three in the morning. Judges and public officers frequently were unable to perform their services. Although this worthy divine may have over-stated the situation he could not have been far from the truth. Spafford in his *Gazetteer* sorrowfully notes the great number of distilleries, more numerous than churches, and constantly throughout his work urges his readers to rid the country of this pernicious evil. Generally, the women did not resort to drink and many of them must have bitterly complained of their husbands' shortcomings. On the other hand they were far from being angels of virtue and goodness. Frontier life was not conducive to prudishness and intimate and personal relations often became common place. Children brought up amid such surroundings began to imitate their parents at an early age. In spite of these adverse conditions, most women exercised a restraining influence and generally adhered to higher standards than the men.

Father and mother, moreover, were not always deaf to that small voice within them that constantly kept counselling a better life. Atheism and agnosticism most certainly existed though, in all probability, it was not any more common than in the refined communities of New England. From very early times there were many parents who inculcated into the minds and hearts of their children simple religious truths and principles. Honesty and virtue were extolled and family prayers and readings from the Bible emphasized the straight and narrow path. Later, as more emigrants arrived, families were wont to gather at some home for Sunday services, and the appearance of a wandering preacher was the occasion for singing, meditation and prayer. In a few instances the worshippers organized themselves into religious societies and before long erected log churches.

In the meantime, the organized churches of New England, eastern New York and Pennsylvania, notably the Presbyterian and Congregational faiths, were doing their utmost to promote religious life in Central New York. As early as 1790 the General Assembly of the Presbyterian Church sent several missionaries into this area. Permanent or resident pastors, however, were not common until after the turn of the century; even then they were not too numerous. Most of these ministers were young men recently graduated from

New England colleges. With little or no salary these men willingly struggled through the heat of summer and the cold of winter to bring the gospel to the widely scattered people. Over miserable trails and roads they travelled by horse or on foot. Often they lodged for weeks in the log cabin of some settler, sharing what the latter might offer in the way of food and shelter. Day after day they toured throughout the neighboring country preaching and exhorting the sinful to return to Christ. Nor was their labor for naught and that in the face of continued infidelity and licentiousness. Slowly but most certainly the fight for decency was being won and in 1798 the entire area experienced a tremendous revival of religion. Hundreds of backsliders were converted and as the years rolled on churches were erected in town and country. Soon, associations, synods and dioceses, such as Oneida Presbytery founded in May, 1802, were organized to continue the work of forgotten ministers and pastors.

The success that attended these manifold efforts led some to consider the establishment of seminaries in Central New York for the education and training of prospective ministers. Both the Oneida and Cayuga Presbyteries considered the matter for several years prior to the War of 1812 and for a time it was hoped that the recently established Onondaga Academy might be made into a seminary. None of these efforts bore fruit though general religious instruction played an important rôle in the course of studies offered by Samuel Kirkland at the Hamilton Oneida Academy which had been founded in July, 1794. Later, as will be shown in a subsequent chapter, the Auburn Theological Seminary was established.

The support of religion was coupled, by the framers of the law which set aside the Military Tract, with that of education. According to this measure six hundred acres in each township was allocated for the maintenance of religion and schools. In part this helps to explain why, during the early years, the schools were used as churches in those communities having no religious edifices. Generally speaking this grant of land did little to advance educational activities though it amply reflected the desire of its framers to promote the establishment of school districts with which the New England emigrants were familiar. Nor did the founding of the University of New York in 1787, important as this institution

was to be in the future, do more than pave the way for the creation of a Department of Public Instruction in 1795. Fifty thousand dollars per annum was distributed by this agency to the school districts of the State in proportion to their population. Unfortunately, this appropriation expired at the end of five years and was not renewed in 1800. Five years later a permanent school fund was established from the sale of half a million acres of State land. To this was added the proceeds arising from a State conducted lottery. Finally, in 1812, the legislature provided that the interest from the school fund, which at that time was less than \$35,000, was to be allotted to the school districts upon the basis of their population. In order to receive this subsidy, which was largely devoted to teachers' salaries, each district was required to build and maintain a school building, the cost of which had to be met by local taxation.

Laudable as these efforts were they could do little to advance educational work in a territory so sparsely settled as Central New York, especially when the older sections of the State must have received the lion's share of this subsidy. Nevertheless each district within our seven counties provided some form of elementary training and yearly strove to improve its standards and equipment. Prior to 1812 most of the schools in the rural areas were little more than log cabins. Within this rude building the teacher, usually a woman, attempted to instruct her pupils, who sat upon narrow benches fashioned from split logs. Reading, writing and arithmetic constituted the bulk of the instruction. Nor were conditions much better in the villages where the prevailing practice of those who could afford it was to send their sons to private schools or of maintaining tutors for them at home. Hence the school population of most of the villages was limited to the children of the laboring and middle classes.

In addition to these common schools, some of which showed considerable promise, there existed a few academies incorporated under State law and entitled to a share of the school fund. The earliest of these institutions came as the result of the work of Reverend Samuel Kirkland who having secured a large tract of land from the Oneida Indians in 1787 determined to use a part of it for the education of the sons of deserving Indians and settlers. Anxious to make his dream a reality, Kirkland interested George

Washington and Alexander Hamilton in his venture, the latter agreeing to serve as a trustee of the academy which received a charter in 1793. In honor of his friend, Kirkland named his school, which was formally opened in 1798, the Hamilton Oneida Academy, situated a mile and a half west of the small village of Clinton. John Niles, a graduate of Yale, became its first principal. Starting with a few pupils, so Dr. M. L. Bonham, of Hamilton College writes, the academy grew slowly until by 1810 it had one hundred and seventy students, most of whom were recruited from Oneida and Madison Counties. The importance of the Hamilton Oneida Academy is attested by the report of the Board of Regents in 1811 when it was listed as having received a hundred and twenty-five dollars of State aid. In the meantime academies were founded at Pompey Hill and Onondaga, both of which did splendid work for that day and age.

Kirkland's vision and efforts brought great results and the reputation of the Academy spread far throughout New York and neighboring states. Nor did the advent of the War of 1812 check its development for in that year the academy was rechartered as Hamilton College and in October its doors were thrown open under the competent direction of President Azel Backus. Assisting him were two professors and one instructor. Although not a seminary, the faculty offered instruction that stressed religion and a knowledge of the classics; a little mathematics, we are told, was thrown in for good measure. In 1814 Hamilton graduated its first class which consisted of but two students one of whom became a minister, the other a teacher.

Organized athletics of course was not thought of in these early days. Nevertheless the students at Hamilton, Pompey and Onondaga engaged in wholesome play and relaxation. Similar activities were present among the children and adults of all communities. Imitating their predecessors, the American youth quickly adapted himself to the Indian game of lacrosse. Baseball, skating, horse racing and tests of physical strength were other sports. Although the State law forbade individuals from gambling at cards, dice and other games of chance, on the ground of their immoral tendencies, our early settlers appear to have indulged themselves in a manner that shocked the sensibilities of the more religiously inclined. Moreover, the latter's attempts to eradicate this evil was seriously

hampered by the many state lotteries which made possible a species of legalized gambling. On the other hand none but the pious objected to dancing which characterized many a social event of that age.

Frequently these dances were the chief attraction at some wedding or harvest party. Men and women, and even the children, gathered at these latter activities where after harvesting was over they danced, sang, played and drank. The rebuilding of a settler's home, which had been destroyed by fire, the wedding of a son or daughter, and even the death of a member of the family, often resulted in festivities of this nature. Theaters did not exist though simple plays were frequently enacted by the school children at commencement time. All in all, our early settlers seemed to have enjoyed these simple pleasures as much as we do today. Life on the frontier, in spite of its many disadvantages and defects, was not without its benefits and fun.

CHAPTER X
POLITICAL ORGANIZATION



CHAPTER X

Political Organization

THE rapid settlement and development of Central New York between 1783 and 1815 was paralleled by political growth and organization. Long before our national independence, however, the British colonial authorities had divided New York into several counties, one of which was Albany. The establishment of Albany County in 1683 antedated British control over Central New York but when this area was won from the French, in 1763, the boundaries of Albany were extended to all the newly won territory. In all probability the officers of Albany County manifested little interest in this domain which was inhabited by Indians and broken here and there by a few military posts such as Oswego, Niagara and Fort Stanwix. Nevertheless it is of interest to remember that all of Central New York once was within Albany County. Nor was much greater interest shown when, in 1772, most of the territory west of Albany was set off as Tryon County. The name Tryon, however, was not to the liking of New Yorkers who had fought to save this up-state area for a free and independent America. It savored too much of the hated British domination and it honored a provincial governor, William Tryon, who had made himself quite unpopular during the Revolutionary War. Accordingly, on April 2, 1784, it was renamed Montgomery after General Richard Montgomery, who died in action at the siege of Quebec.

Montgomery County was of great size and embraced the whole of central and western New York; hence at one time our seven counties were within the limits of this authority. Map makers, however, must have been busy in those days for hardly had the

limits of Montgomery been established before there was agitation for further delimitation. And so in 1789 the entire area now occupied by the counties of Steuben, Ontario, Genesee, Niagara, Cattaraugus and Chautauqua was set off as Ontario County; Central New York remaining in Montgomery.

Originally all of Central New York was part of German Flats district of Montgomery. In 1788, however, German Flats was divided by the creation of Whitestown which included all of the territory lying west of a line drawn north and south across the State running through the present city of Utica; to the east of this line were the towns of Herkimer, German Flats and Otsego. Later, by an act passed April 10, 1792, Whitestown was divided into the towns of Westmoreland, Steuben, Paris, Mexico, Peru and Whites-town. Most of the territory included within these towns was within Central New York. The actual authority of these jurisdictions must in most instances have been only nominal as relatively few people had settled in this area by that time. Still our narrative would not be complete without reference to their establishment, and it may interest residents of Ithaca, Syracuse and Rome, for example, to know that their cities were once within German Flats and Whitestown.

In the meantime, on February 16, 1791, a large block of territory was sliced off from Montgomery to form several new units composed of Herkimer, Otsego and Tioga Counties. The effect of this division upon Central New York will be seen when we discuss the actual establishment of the seven counties and their towns. Various subdivisions of these three counties followed which ultimately resulted in the forming of a number of new counties including those embraced by Central New York. First, in order of creation for the purpose of this volume, was Onondaga in 1794. Four years later Oneida and Chenango came into being, and in 1799 Cayuga was established. Madison and Cortland were set off in 1806 and 1808, respectively, though it was not until 1817 that Tompkins was created. In each case the final delimitation of boundaries was not accomplished until a later date.

In the meantime the State authorities had established in Central New York an area to be known as the Military Tract. This was in fulfillment of promises of land that had been made to those who had served in the military of the State during the Revolution.

The Military Tract, according to an act passed July 25, 1782, included all the land "situate, lying and being in the county of Tryon bounded on the north by Lake Ontario, the Onondaga [Oswego] river and the Oneida lake, on the west by a line drawn from the south of the Great Sodus or Asorodus creek, through the most westerly inclination of the Seneca Lake, on the south by an east and west line drawn through the most southerly inclination of the Seneca Lake, and on the east by a line drawn from the westerly boundary of the Oneida, or Tuscarora, country on the Oneida lake, through the most westerly inclination of the west boundaries of the Oneida or Tuscarora country." In establishing this vast tract of bounty land the legislators were quite cognizant of prior commitments to the Indians. According to the Property Line of 1768 all of this area had been reserved for the Indians and when the State Constitution was adopted in 1777 the Indian rights were reaffirmed. Hence before any surveys or grants could be made in the Military Tract the Indian titles had to be extinguished. This was ultimately accomplished by treaties with the Onondagas and Cayugas in 1788 and 1789, both nations being allowed to retain approximately an area of one hundred square miles as reservations. In addition the Onondagas were to share with the people of the State an area of one mile surrounding Onondaga Lake for the purpose of making salt.

Having erased all Indian titles the Surveyor-General despatched officers and agents to begin surveying the reservations and tract. Here they encountered considerable opposition. Although the State law had prohibited the purchase of Indian lands except through the State, private speculators circumvented this restriction by acquiring long term leases from the redmen. And on these leases a number of settlers appeared. Naturally, the latter resented the appearance of the surveyors who, finding their efforts thwarted, appealed to Albany for aid. Ultimately, by the close of 1789, the State declared these leases null and void on the ground that they were purchases and as such were contrary to law. But the settlers remained, though their rights as squatters was definitely denied by a proclamation of the Governor, May 7, 1790. According to this proclamation no further intrusion upon Indian lands was to be tolerated while those already there were to be ejected by June unless an express agreement had been reached by all parties con-

cerned. Later, the State bought large sections of the Indian reservations, thus still narrowing the area held by the redmen.

In the meantime the surveyors had undertaken and completed a survey of the balance of the Military Tract. The report of the Surveyor-General, July 3, 1789, showed the following towns, each of which consisted of one hundred lots of six hundred acres:

<i>Towns</i>	<i>Names</i>	<i>Towns</i>	<i>Names</i>
No. 1	Lysander	No. 14	Tully
No. 2	Hannibal	No. 15	Fabius
No. 3	Cato	No. 16	Ovid
No. 4	Brutus	No. 17	Milton
No. 5	Camillus	No. 18	Locke
No. 6	Cicero	No. 19	Homer
No. 7	Manlius	No. 20	Solon
No. 8	Aurelius	No. 21	Hector
No. 9	Marcellus	No. 22	Ulysses
No. 10	Pompey	No. 23	Dryden
No. 11	Romulus	No. 24	Virgil
No. 12	Scipio	No. 25	Cincinnatus
No. 13	Sempronius		

Later, because of difficulties connected with the settlement of land claims of Massachusetts, the towns of Junius, No. 26, Galen, No. 27, and Sterling, No. 28, were added. All of the above mentioned towns, with the exception of Sterling which was not erected until January, 1795, were included within Onondaga when it was set off from Herkimer, March 4, 1794. Prior to this date these towns, including Sterling, had been within Albany, Tryon, Montgomery and Herkimer Counties in accordance with the historical evolution of these units. Not all of them, however, are at present within Onondaga; moreover, some of them, for civil purposes, were placed at first under the jurisdiction of others. Finally, it should be remembered that county government and organization actually began March 5, 1794, with less than one-half of the military towns. The final delimitation of these towns, as well as the others that were created, came at a later date. This was also true of the final boundaries of the counties which in time were formed out of Onondaga. With this preliminary survey we

are now ready to describe the political organization of those towns which have been or at present are within the counties of Central New York.



POST OFFICE AND PETER GANSEVOORT MONUMENT, ROME

ONONDAGA COUNTY

In dealing with this county attention will be paid first to those towns which originally were within and at present are included in Onondaga. All of these were within Onondaga when the latter was erected a county, March 5, 1794, though their history goes back as towns to the establishment of the military towns. As created, *Lysander* was assigned civil jurisdiction over Hannibal and Cicero. At that time Cicero included not only the present Cicero, but also modern Clay, while Hannibal embraced all that part of Oswego to the west of Oswego River. In February, 1806, Lysander lost Hannibal as it did Cicero in February, 1807. In the meantime *Manlius* had shrunk in size. In 1798 it lost ground to Onondaga and in March, 1809, it gave nine and one-half lots to Salina.

Finally, in April, 1835, it lost De Witt. *Marcellus*, one of the military towns, was erected with civil jurisdiction over Camillus. Territory was lost in 1798 to Onondaga and in March of the next year Camillus was set off. Later, March 6, 1806, a portion of Marcellus was given to help form Otisco and in 1811 it gave lots to Spafford. Again, in February, 1830, it lost Skaneateles. These losses were compensated for to some degree by annexing a part of Sempronius in 1840 and certain lots of Spafford in the same year.

Pompey, another Onondaga town established in 1794, originally included the military towns of Fabius and Tully. Out of this vast territory Fabius, including Tully, was set off in 1798 and a part was given to help form Onondaga in the same year. Later, in 1806, it helped to form Otisco¹ and in April, 1825, it assisted in forming Lafayette.

From the above it appears that modern Onondaga contains only four of the original military towns created in 1794 and that certain portions of these towns were ceded to other counties. Turning, however, to the towns at present within Onondaga we note that *Camillus*, after a four-year sojourn in Marcellus, was formed into a town under its own name, March 8, 1799. At that time it included in addition to its present territory the area now occupied by Elbridge and Van Buren, though these were lost in March, 1829. Later, in May, 1834, it annexed twenty-two lots of the State Salt Reservation. *Cicero*, as has been shown, was included within and known as Lysander from March, 1794, to February 20, 1807, when it was established as a town under its present name. At that time Cicero embraced Clay though the latter was lost in 1827. *Clay*, therefore, was included within and known as Lysander from 1794 to 1807, and was within and known as Cicero from 1807 to April 16, 1827, when it became a town under its own name. In the meantime, *De Witt* was known as Manlius from 1794 to April 12, 1835, when it was set off as the town of De Witt. A portion of Syracuse was annexed in 1858 but this action was annulled by the Supreme Court of the State.

Elbridge, a part of Marcellus from 1794 to 1799, was included within and known as Camillus from 1799 to March 26, 1829, when it became a town under its present name. *Fabius*, on the

¹ Throughout this chapter the names of those towns still within the Seven Counties will be italicized when we are treating with their historical organization.

other hand, from 1794 to March 9, 1798, was within and known as Pompey, but on the last date was formed into a town of its own. Then, it included the two military towns of Fabius and Tully, though in 1803 it lost the latter. Five years later the southern half of Fabius was set off to form Truxton, Cortland County. *Geddes*, originally was included within and known as Manlius. On March 7, 1798, it passed to Onondaga where it remained until 1809, when it was given to Salina. On March 14, 1848, it was set off from Salina as Geddes. Finally, in May, 1886, a part of Geddes was annexed by Syracuse. From 1794 to 1798 *Lafayette* was within and known as Pompey, and between 1798 and 1825 parts of it were within Pompey and Onondaga. On April 15, 1825, however, these towns contributed territory to form Lafayette. *Onondaga*, as has been shown, was split up among Pompey, Manlius and Marcellus from 1794 to March 9, 1798, when these three towns gave land to form Onondaga. In 1809 Onondaga lost Salina and in 1834 a part to Camillus. Like Onondaga, certain portions of the future *Otisco* were within and known as Pompey and Marcellus from 1794 to 1806. Another portion was within and known as Fabius from 1798 to 1803 when that portion was assigned to and known as Tully. Here it remained in Tully until March 21, 1806, at which time Otisco was created from Pompey, Marcellus and Tully.

Salina was formed from Manlius and Onondaga, March 27, 1809. Hence between 1794 and 1809 parts of the present Salina were once within and known as Manlius and Onondaga. On April 13, 1825, the village of Syracuse was incorporated within Salina and in December, 1847, the incorporated city of Syracuse was set off from Salina. Finally, on March 17, 1848, Salina lost Geddes. In the meantime, from 1794 to 1830, the future *Skaneateles* was included within and known as Marcellus. On February 26, 1830, it was set off from Marcellus under its present name, and in 1840 it annexed a portion of Spafford. Originally, *Spafford* was included within the towns of Pompey and Marcellus. And when, in 1798, Pompey lost Fabius, a part of the future Spafford went to Fabius. This same portion, moreover, was ceded by Fabius to Tully in 1803 and here it remained until April 8, 1811, when Spafford came into being. At the same time it received certain lots from Marcellus.

Finally, in 1840, it lost territory to Marcellus and Skaneateles. *Tully* was originally included within and known as Pompey from 1794 to 1798, and from 1798 to April 4, 1803, it was within and known as Fabius, but on the last date it was erected a town in its own rights. A part of Tully was lost to Otisco in 1806 and another portion to Spafford in 1811. Finally, among the present towns of Onondaga is *Van Buren* which was formed from Camillus, March 26, 1829. Prior to that date it was within Marcellus between 1794 and 1798, and within Camillus from 1798 to 1829.

From the above material it can be seen that much of the territory embraced by the military towns of Pompey, Marcellus, Manlius, Lysander, Fabius, Tully, Camillus and Cicero is at present within Onondaga County. In a few cases some of their original lots are now in other counties. Of the other military towns, the greater share of the area they embraced is within neighboring counties. Certain lots in Sempronius and Scipio, however, are now included within Spafford, Onondaga and Marcellus. In view of the fact that the original military towns lost their own identity in some instances and because most of them are chiefly in other counties, they will be considered under these counties rather than under their military names. Before turning to these sections now within Central New York, a brief summary will be given of the towns once within Onondaga County of 1794, but now outside of Central New York.

First, there is Hannibal which up to 1806, was included within and known as Lysander. On February 28, 1806, Hannibal was set off as a town and remained within Onondaga until it was given to Oswego in 1816. Romulus, which was established as a town in Onondaga in 1794, lost Fayette (then known as Washington) in 1800. Moreover, between 1799 and 1804, both Romulus and Fayette were in Cayuga. Hence, between 1794 and 1804, Romulus was within Onondaga, but in 1804 it passed from Cayuga to Seneca. In 1819, Seneca also received Covert from Tompkins. Most of Seneca was formed out of Cayuga, concerning which comment will appear under our treatment of Cayuga. Earlier, in 1808, the southern half of Fabius went to form Truxton in Cortland County. Finally, it should be noted that sections of the original military towns of Ovid, Hector and Junius were at one time within Seneca and that parts of these towns are still included within Seneca.

CAYUGA COUNTY

When Cayuga County was formed from Onondaga, March 8, 1799, it had as original towns, Aurelius, Milton, Scipio and Sempronius, all of whom were towns in the Military Tract.



HIGH SCHOOL, CORTLAND

Included within these towns were also Cato, Brutus, Locke and Sterling, other military towns. Turning to these towns we find that *Aurelius* in 1799 included Brutus, Cato and Sterling. On March 30, 1802, it lost both Brutus and Cato as well as Owasco and Jefferson. Later, in 1823, Fleming and Auburn were set off, while in January of the same year it contributed to the formation of Springport. Additional losses were sustained in 1859 when Throop was established and in 1869 when a small portion was given to Auburn. In the meantime Milton, now known as *Genoa*, lost Locke in 1802 and, in 1817, ceded territory to form Lansing in Tompkins County. It received its present name of Genoa, April 6, 1808.

Scipio, which was erected into a town, March 5, 1794, and included in addition to itself the military town *Sempronius*, lost *Sempronius* in 1799. On March 24, 1804, *Scipio* ceded a portion to *Marcellus*, Onondaga County, and in 1823 lost *Ledyard*, *Venice* and certain lots to *Springport*. *Sempronius*, as has been shown, was included within and known as *Scipio* from 1794 to March 9, 1799, when it was created into an independent town. In 1804 it lost ground to *Marcellus* and in 1833 *Moravia* and *Niles* were set off.

In addition to these four original towns a number of others now exist in Cayuga. First, there is *Brutus* which was set off from *Aurelius* March 30, 1802; it also lost *Sennett* in 1827. *Cato*, after a sojourn in *Aurelius* from 1799 to March 30, 1802, became a town in its own rights. In 1812 *Sterling* was taken from *Cato*, and in 1821 it lost *Conquest*, *Ira* and *Victory*. Three years later *Cato* regained a part of *Ira*. *Conquest* originally was included within and known as *Aurelius* from 1799 to 1802 when it became a part of *Cato*. Here it remained under that name until March 16, 1821, when it was set off as *Conquest*. *Fleming's* history is much like that of *Conquest* though it remained within and was known as *Aurelius* until March 28, 1823, when it became an independent town.

Ira from 1799 to 1802 was within and known as *Aurelius*. It then went under the name of *Cato* until March 21, 1821, when it was established as a town under its present name. Three years later it lost portions to *Cato*. *Ledyard*, in which the city of *Auburn* is located, was known as *Scipio* from 1794 to January 23, 1823, when a law was passed making it an independent town. *Locke*, originally known as *Milton*, remained a part of *Milton* until February 20, 1802, when it was set off as a town. Its size was materially reduced in 1831 when *Summerhill* was established. In the meantime *Mentz* was within and known as *Aurelius* from 1799 to March 30, 1802. At that time it was detached from *Aurelius* and formed into the town of *Jefferson*, though on April 6, 1806, it received its present name. A portion of *Mentz* was taken off in 1859 to form *Throop*. In the same year, *Montezuma* was formed from *Mentz*. *Montezuma*, therefore, was at one time within and

known as Aurelius, and from 1806 to April 8, 1859, it was within and known as Mentz.

Moravia, which lies upon Owasco Lake, was included within and known as Scipio from 1794 to 1799. It then became known as Sempronius when the latter was set off from Scipio. On March 20, 1833, it parted company with Sempronius and secured its own freedom. *Niles*, which is located between Skaneateles and Owasco Lakes, passed from Scipio to Sempronius in 1799 and was formed from the latter on March 20, 1833. *Owasco*, after having been included within and known as Aurelius from 1799 to 1802, was formed into a town March 30, 1802. In the meantime the future *Sennett* was known as Aurelius from 1799 to 1802 when it was assigned to Brutus. It remained as Brutus until March 19, 1827, when it became a town of its own. In 1859 it lost territory to Throop and in 1817 and 1880 it lost sections to Auburn. *Springport* was formed from Scipio and Aurelius; thus portions of it went under these names until January 30, 1823, when they were united to form the present Springport.

From 1799 to 1802 the future *Sterling* was within and known as Aurelius. During the course of the next decade it was within and known as Cato, but on June 19, 1812, it was erected into a town under its own name. On April 26, 1831, Plato was detached from Locke which in turn had been formed from Milton in 1802. Prior to the latter date, Plato had been within and known as Milton. On March 16, 1832, Plato was renamed *Summerhill*. *Throop* came into being April 8, 1859. Heretofore parts of Throop had been within and known as Aurelius, Mentz and Sennett. Originally, between 1799 and March 30, 1802, all of these parts had been in Aurelius, but on the last date certain portions went to help form Mentz and Brutus. That section belonging to Brutus became known as Sennett in 1827 where it remained until April, 1859, when it joined with those parts in Mentz and Aurelius to form the present Throop. The future *Venice*, having been included within and known as Scipio from 1794 to 1823, was set off as a town January 30, 1823. Finally, among the present Cayuga towns is *Victory*. Victory was within Aurelius from 1799 to 1802, and within Cato from 1802 to March 16, 1821, when it was established into an independent town.

CORTLAND COUNTY

This county came into being April 8, 1808, prior to which it had been chiefly within Onondaga and before that in Herkimer, Montgomery, Tryon and Albany, respectively. Today, Cortland embraces the military towns of Virgil, Homer, Solon, Cincinnatus and the southern half of Fabius and Tully. As constituted in 1808 Cortland included Cincinnatus, Homer, Preble, Solon, Truxton and Virgil, all of whom had been within Onondaga from 1794. During this period, 1794 to 1808, Homer had civil jurisdiction over Solon, Cincinnatus and Virgil, while Preble and Truxton had been under the authority of Pompey, Fabius and Tully. Turning more definitely to *Cincinnatus* we find that from 1794 to 1798 it had been within and known as Homer, and that between 1798 and April 3, 1804, it was within and known as Solon. On the last date it was set off as Cincinnatus. Later, in 1818, it lost Willet, Freetown and Marathon. *Homer*, which was erected a town in Onondaga in March, 1794, was decreased in size by the creation of Solon and Virgil in 1804. It remained within Onondaga until Cortland acquired it in 1808. No further change took place until 1829 when it lost Cortlandville.

Preble was included within and known as Pompey from 1789 to 1798 when it was assigned to Fabius. Here it remained under the name of Fabius until 1803 when it became a part of Tully. Between 1803 and 1808 it was within Tully, hence up to the erection of Cortland the future Preble was within Onondaga. However, in 1808 it was set off from Tully and assigned to Cortland. On April, 1815, Preble lost Scott. *Solon* was also in Onondaga from 1794 to 1808 under the name of Homer up to March 9, 1798, when it became a town under its present name. As ceded to Cortland in 1808 it embraced the present towns of Solon and Taylor. In April, 1811, Solon lost territory to Truxton and in 1849 it relinquished control over Taylor. The future *Truxton* was within Pompey between 1789 and 1798 when it became a part of Fabius. Here it was left until Cortland was formed when it was erected a town under its own name. In 1811 it acquired certain lots from north Solon and in 1858 it lost Cuyler. Finally, among the original towns of Cortland is *Virgil* which was included within and known as Homer from 1794 to 1804. On April 3, 1804, it was created

an independent town and acquired a strip of land, one and a half miles in width, once held by the Ten Townships of Massachusetts. The southeast and southwest sections of Virgil were lost to Lapeer and Harford in 1845. Later it lost lot number twenty to Freetown and a portion to Cortlandville.

Turning to the other towns now included in Cortland we find that *Cortlandville* was within and known as Homer, Onondaga County, from 1794 to 1808. It was also known as Homer, Cortland County, from 1808 to April 11, 1829, when it was set off as Cortlandville. Later it acquired the northeast corner of Virgil. *Cuyler* was within and known as Pompey until 1798 when it became a part of Fabius, where it remained until November 12, 1828, when it was created a town in its own right. *Freetown* originally was within Homer from 1794 to 1798 when it became known as Solon. Here it was left until 1804 when it became a part of Cincinnatus and went with the latter to Cortland in 1808. On April 21, 1818, it was detached from Cincinnatus and formed into Freetown. Lot number twenty of Virgil was annexed in 1850.

In the meantime the future *Harford* was included within and known as Homer from 1794 to 1804, when it was given to Virgil. As Virgil it went to Cortland in 1808 where it remained until May 2, 1845, when it was set off as Harford. *Lapeer* followed Harford in its wanderings and was erected a town from Virgil, May 2, 1845. *Marathon* was once a part of Homer and was known as such until 1804 when it became a part of Cincinnatus. It went with Cincinnatus to Cortland in 1808, though on April 21, 1818, it was set off as Harrison. Later, in 1827, it received its present name. *Scott* was known as Pompey until 1798 when it became included within and known as Fabius. It remained as Fabius until 1803 when it became a part of Tully. In 1808 it was included within and known as Preble, from which it was set off as Scott, April 14, 1815.

Taylor was within and known as Homer from 1794 to 1798 when it became a part of Solon. It continued to be known as Solon even after the latter was given to Cortland in 1808. Here it remained until December 5, 1849, when it was created an independent town. Finally, there is *Willet* which was within and known as Homer from 1794 to 1798; it then went under the name of Solon until 1803 when it became a part of Cincinnatus. Here it

was left until April 21, 1818, when it was set off from Cincinnatus as Willet.

CHENANGO COUNTY

Herkimer and Tioga contributed most of the territory needed to form this county, March 15, 1798. It should also be remembered that at one time Chenango had been within Montgomery, Tryon and Albany. As originally constituted, Chenango consisted of the towns of Bainbridge, Greene, Norwich, Oxford and Sherburne. Of these *Bainbridge* was the oldest, having been formed as Jericho February 16, 1791, as one of the towns of Tioga. Two years later it lost Norwich and Oxford and in 1798 it parted company with Greene. The following year it gave more land to Greene, though it was not until 1857 that it relinquished control over what is now Afton. It was still known as Jericho when it became a part of Chenango in 1798, and it was not until April 15, 1814, that it assumed its present name. Turning to *Greene* we find that it was formed March 15, 1798, from parts of Jericho and Union, the latter now in Broome, though at that time it was within Tioga. In 1799 Greene annexed additional portions from Jericho though, in 1806, it lost certain lots to Coventry. Two years later, Smithville was set off from Greene. No further changes took place until 1840 when it ceded territory to Barker, Broome County. Finally, in 1843, it yielded more territory to Coventry.

Originally, a part of *Norwich* was included within and known as Jericho from 1791 to 1793, while another portion was within and known as Union during the same years. Both Jericho and Union at that time were in Tioga. On January 19, 1793, however, both of these towns gave territory to form Norwich and as such it was within Tioga until Chenango was erected in 1798. In 1806, Norwich lost Pharsalia, Plymouth and Preston, and the following year it parted with New Berlin and a portion of Columbus. Finally, in 1849, North Norwich was set off. *Oxford* was created a town January 19, 1793, from Union and Jericho, and until 1798 was within Tioga. In that year it was given to Chenango and remained unaltered until 1813 when it lost Eastern. Thirty years later it ceded territory to Coventry. *Sherburne*, the last of the original Chenango towns, was included within and known as Whitestown,

Montgomery, from 1778 to 1791, when Whitestown passed to Herkimer. The next year the future Sherburne was within and known as Paris, Herkimer, and here it remained until it passed to Chenango in 1798. A decade later, Sherburne lost what is now Smyrna and in 1852 it gained a portion of New Berlin.

Turning to the other towns now included within Chenango, we find that *Afton* was once within Tioga under the name of Jericho. And when the latter went to Chenango in 1798 the future Afton went with it. Here it remained until 1814 when it became a part of Bainbridge. On November 18, 1857, it was set off as Afton. *Columbus*, on the other hand, after a sojourn within Whitestown became a part of Paris, Herkimer County. After a three-year stay as Paris it went to help form Brookfield in 1795. In 1798 it went with Brookfield to Oneida but on February 11, 1805, it was taken from Oneida and given to Chenango as Columbus. Two years later it annexed a part of Norwich. What is now *Coventry* was once included within and known as Greene until February 7, 1806, when it was erected into an independent town. Later, in 1843, it annexed portions of Greene and Oxford.

In the meantime, what was to be *German* was within that part of Cazenovia which, in 1798, went to form De Ruyter, then in Oneida. However, when Madison was formed in 1806, the future German was taken from De Ruyter, which was assigned to Madison, and erected as German in Chenango. In 1817 German lost Otselic, and in 1823 it parted with Lincklaen. Finally, in 1827, it lost a portion of Pitcher. *Guilford* was within and known as Oxford, Oneida, from 1793 to 1798, when under the same name it became a part of Chenango. On April 3, 1813, it was set off from Oxford as Eastern, though on March 21, 1817, its name was changed to Guilford. *Lincklaen* tagged along with German in its wanderings from Cazenovia to De Ruyter and thence in 1806 as German to Chenango. On April 12, 1823, it was set off from German as Lincklaen, and in 1827 and 1833 annexed portions of Pitcher.

McDonough was within Norwich when the latter was in Oneida and as such went to Chenango in 1798. In 1806 it became a part of Preston from which it was detached, April 17, 1816, to form the present McDonough. *New Berlin* also was a part of Norwich within both Oneida and Chenango, though on April 3, 1807, it was erected into a town of its own. On May 9, 1821, its name

was changed to Lancaster, but in March of the same year it was renamed New Berlin. Finally, in 1852, it lost territory to Sherburne. *North Norwich* followed Norwich from Oneida to Chenango and was not set off as a town until April 7, 1849. *Otselic*, however, was a part of Cazenovia until 1798 when it became a part of De Ruyter, Oneida. In 1806 it left De Ruyter to help form German in Chenango, and here it remained until March 22, 1817, when it was set off as a town under its present name.

Pharsalia followed Norwich as it passed from Oneida to Chenango and was not erected into a town until April 7, 1806, under the name of Stonington. On April 6, 1808, however, it was renamed Pharsalia. The future *Pitcher* originally was included within the towns of German and Lincklaen; hence at one time it was within and known as Cazenovia and later as De Ruyter. On February 13, 1827, German and Lincklaen ceded territory to form Pitcher and in 1833 another portion of Lincklaen was given to it. *Plymouth*, after having remained in Norwich as the latter passed from Oneida to Chenango in 1808, was created a town April 7, 1806. *Preston* also was made a town at the same time from Norwich. *Smithville* was included within and known as Greene from 1798 to April 1, 1808, when it was set off by itself. Finally, among the present towns of Chenango is *Smyrna*, which was included within and known as Sherburne from 1795 to 1808. During these years its life was divided between Oneida and Chenango. Finally, on March 25, 1808, it was erected as Stafford from Sherburne though on April 6th of the same year it was given its present name.

TOMPKINS COUNTY

As originally established, April 7, 1817, Tompkins County included the towns of Locke, Covert, Lansing, Ulysses, Dryden and Hector, all of which, under one name or another, had been within the Military Tract. Prior to the creation of this tract the territory embraced by these towns had at first been within Albany County. Later, they were ceded to Tryon and, in 1784, to Montgomery. Seven years thereafter they became part of Herkimer where they remained until 1794, when they were allotted to Onondaga. Turning more definitely to each we find that *Locke*

was within Onondaga and known under its own name until March 7, 1799, when it was assigned to Cayuga. Here it was left as Locke until 1817 when it helped to form Tompkins under the name of Division. On March 13, 1818, its name was changed to *Groton* which has been its name ever since. Covert's span of life in Tompkins was brief as it became part of Seneca in 1819.

The future *Lansing* went from Tryon to Montgomery where it remained until 1791, when it was roughly divided between Herkimer and Tioga. Here these two parts remained until 1794 when they were incorporated as Milton in Onondaga. Five years later, Milton was assigned to Cayuga where it was left until March 5, 1817, when it became an integral part of Tompkins. In the meantime, on April 6, 1808, its name was changed to Genoa and on joining Tompkins it was given the name of Lansing. *Ulysses*, after a sojourn in Tryon and Montgomery, went to Tioga in 1791 where it was known as Owego, which at the time embraced *Dryden*. Three years later both Ulysses and Dryden were given to Onondaga under the name of Ulysses. Here they remained until they were assigned as Ulysses to Cayuga in 1799. *Dryden* was set off from Ulysses in March, 1803, and in 1817 both towns became parts of Tompkins. Ithaca and Enfield were taken off from Ulysses in 1821.

From 1791 to 1794 *Hector* was within and known as Ovid in Tioga. Here it was left until it became a part of Onondaga, though in 1799 it was allotted as Ovid to Cayuga. On March 30, 1802, it was set off from Ovid as Hector and in 1817 was assigned to Tompkins where it remained until January 1, 1855, when it was given to Schuyler County. In addition to these original towns of Tompkins and included within the Military Tract was the section now occupied by *Ithaca*. From 1791 to 1794 it was a part of Tioga and between 1794 and 1799 it was included within Onondaga. In 1799 it was assigned to Cayuga, where it was left until 1804 when it became a part of Seneca. It parted company with Seneca in 1817 when it was incorporated as a part of Tompkins. During the course of these wanderings it was included within and known as Ulysses. On joining Tompkins it became known as Ithaca, though it was not set off from Ulysses as a town until March 16, 1821.

Present day Tompkins also includes the towns of Caroline, Danby, Newfield and Enfield. Originally, the territory embraced by these towns was a part of the Watson and Flint's Purchase of

June, 1794, which, it will be recalled, was once within Tryon and Montgomery. While in the latter it, the future *Caroline*, was known as Chemung. In 1789 it was assigned to Tioga where it remained within and was known as Owego until 1806, when it became a part of Spencer which was set off from Owego February 28, 1806. On February 22, 1811, it was set off from Spencer as Caroline though it was not until March 22, 1823, that it was given to Tompkins. Certain lots in Caroline were transferred to Danby in 1839 and, in 1857, it annexed a portion of Danby. Finally, in 1866, another section of Danby was given to Caroline.

Danby's history is equally bewildering. Originally a part of Tryon it was included within and known as Chemung, Montgomery, when the latter was established. In 1791 it went to Tioga where it was included within and known as Owego. In 1806 it became a part of Spencer where it remained until 1811 when it was included within Caroline. It was organized as a town from Spencer in 1811, though it was within Caroline until March 22, 1823, when it was assigned to Tompkins as Danby. Later, in 1839, it annexed certain lots in Caroline and in 1857 it lost parts to Caroline. Finally, in 1866, it yielded territory to Caroline. *Enfield* was included within and known as Owego from 1791 to 1794, when it was assigned to Onondaga where it was within and known as Ulysses. As Ulysses it was within Cayuga from 1799 to 1804 and under the same name passed to Seneca in 1804. It was still within Ulysses when the latter went to Tompkins in 1817 though it was not set off as Enfield until March 16, 1821. *Newfield* was also at one time within and known as Owego, though in 1806 it was included within and known as Spencer. Here it was left until 1811 when it became a part of Cayuta. Cayuta was transferred from Tioga to Tompkins in March, 1822, at which time it was named Newfield. A part of the original Cayuta is at present in Schuyler County. On June 4, 1853, Newfield ceded territory to Catherine, Schuyler County.

ONEIDA COUNTY

Oneida County was formed from Herkimer, March 15, 1798, and included a much larger territory than it does today. Certain parts of it were ultimately assigned to Lewis, Jefferson, Oswego, Tioga, Tompkins and Madison. At present the towns of Augusta,

Westmoreland, Whitestown, Western, Steuben, Remsen, Bridgewater, Paris, Deerfield, Floyd, Camden, Rome and Trenton were in Oneida when the latter was established. All of these, as well as those which at one time or another were within this county in 1798, were under the authority of Albany until Tryon was set off in 1772. Moreover, from 1774 to 1778, the entire area was within and known as the German Flats district. On March 7, 1788, the date of Montgomery's inception, German Flats was divided and Whitestown was established. Whitestown roughly included all the area embraced by Oneida in 1798. With this as a general introduction let us turn to a more detailed description of the towns that have been, or at present are, within Oneida.

From 1791 to March, 1798, *Augusta* was included within and known as Whitestown, Herkimer, and embraced a large block of territory called the Oneida Purchase of 1795. When Oneida was created, it was set off from Whitestown and became known as Augusta. In February, 1802, it lost what is now Vernon and in 1836 it ceded land to Stockbridge, Madison County. In the meantime *Westmoreland*, which had been a part of Whitestown, was set off as a town under its present name, April 10, 1792. And when Oneida was created, Westmoreland was assigned to the latter. At that time its boundaries extended westward and included parts of modern Vernon and Verona; these sections, however, were lost in February, 1802.

Whitestown, the oldest town in Oneida, passed from Albany to Tryon, thence to Montgomery and then to Herkimer. It remained in Herkimer from 1791 to 1798. During these years its size was materially reduced in 1792 by the setting off of Mexico, Westmoreland, Steuben, Paris and Peru. Later, in 1795, it ceded territory to Cazenovia and in 1798 certain lots to Augusta and Westmoreland. In 1798 it became a part of Oneida, at which time it received that part of Frankfort, Herkimer, which was within Oneida. Finally, on April 12, 1827, the city of Utica was set off from Whitestown. *Western's* history followed that of Whitestown until 1792 when it became part of Steuben. Here it remained until March 10, 1797, when it was set off as a town under its present name. The following year it went to help form Oneida and in 1811 lost territory to Lee.

Steuben was within Whitestown when the latter went to Herkimer, but on April 10, 1792, it was set off as an independent town. Here it remained until 1798 when it was incorporated as a part of Oneida. During these years its size was increased in 1796 by annexing a part of Mexico and then decreased in the same year by the loss of Rome and Floyd. Again, in March, 1797, it ceded Rome and Floyd. No further change took place until 1803 when it gained those parts of Baron Steuben's Patent that were within Remsen and Trenton. Six years later it lost territory to Remsen. *Remsen* was within and known as Whitestown until 1792 when it went to help form Norway. Here it remained within Herkimer until it was set off from Norway and created Remsen, Oneida County, in March, 1798. In 1803 it lost territory to Steuben though six years later it gained sections from the same town. Finally, on November 24, 1869, it lost Forestport.

Bridgewater passed from Tryon to Montgomery in 1778 where it was included within and known as Whitestown. As Whitestown it went to Herkimer in 1791, though in 1792 it was set off as a part of Paris. Later, in 1795, it was taken from Paris to help form *Sangerfield*, and on March 24, 1797, it was created a town in its own right. Almost a year after it was assigned to Oneida. In the meantime *Paris* was set off from Whitestown, April 10, 1792. In 1795 Paris lost Brookfield, Hamilton, Sherburne, a part of Cazenovia, all within Madison today, and Sangerfield. As such it became a part of Oneida in 1798 where it remained unaltered until 1827, when it lost territory to Kirkland from which, however, it annexed certain lots in 1839.

Deerfield, in which the earliest settlements had taken place, followed Whitestown in the latter's wanderings from Tryon to Montgomery and thence to Herkimer. It was included within and known as Schuyler, when the latter was set off from Whitestown, until March 15, 1798, when it was taken from Schuyler and given to Oneida as Deerfield. No change in its boundaries were made until 1832 when it lost Marcy. Turning to *Floyd* we find it was within and known as Whitestown until it became a part of Steuben in 1792. On March 4, 1796, it was set off from Steuben and named Floyd. Two years later it parted company with Herkimer to help form Oneida. *Camden* also was within Whitestown until 1792 when it went to form Mexico and was within that town when

Oneida was created in 1798. The following year it was detached from Mexico to form a town of its own. In 1805 Camden granted territory to Florence and in 1807 it lost Orange. Finally, in April, 1823, it lost portions to Annsville.

Rome also was once within historic Whitestown, though from 1791 to March 4, 1796, it was included within and known as Steuben. On the last date it was set off as Rome and in 1798 went to Oneida. Here it remained until February 23, 1870, when it became the incorporated city of Rome. *Trenton*, after being within Whitestown, became a part of Schuyler, Herkimer, in 1792. On March 24, 1797, it was set off from Schuyler and became a town under its present name. Here it was left until it went to help form Oneida.

When Oneida was formed in 1798 it included several towns which no longer are within that county. Of these, Mexico probably was the most important. Mexico was set off from Whitestown in 1792 when the latter was in Herkimer. Later, in 1796, Mexico was created a town for the second time. Precisely why Mexico was formed twice is not known though it may have been caused by the rectification of its boundaries which took place in 1796. Two years later it became one of the original towns in Oneida, though its size was reduced when Camden was created in 1799. Later, it lost considerable territory to a number of towns like Redfield, Adams and Williamstown, and in 1816 what was left was transferred to Oswego. In addition to Mexico, Leyden was in Oneida in 1798. Five years later it lost Brownsville and in 1805, with the exception of Boonville, it became a part of Lewis County.

Early in Oneida's history there existed a number of other towns. Of these, Williamstown, Redfield, Watertown, Champion, Turin, Lowville, Constantia and Fredericksburg were formed from Mexico between 1800 and 1806. Mexico also contributed territory to help form Adams, Harrison and Malta, while Lowville and Champion aided in creating Harrisburg. Watertown lost Rutland in 1802, Turin lost Martinsburg and Ellisburgh in 1803, and Williamstown lost Richland in 1807. Brookfield, which was formed from Paris in 1795, went to Chenango a decade later, while in 1811 Fredericksburg lost its identity when Scriba and Volney

were formed. None of the towns mentioned in this paragraph are now within Oneida.

Since 1798 a number of towns were created that are still in existence. Turning to these we find that *Lee* was erected from Western April 3, 1811. Later, in 1823, it lost territory to *Annsville*, though in 1867 it gained certain lots from that town. *Ava* was formed from *Boonville* May 12, 1846, while *Kirkland* was set off from *Paris*, April 13, 1827. Two years later *Kirkland* lost *Marshall* and, in 1834 and 1839, respectively, it lost territory to *New Hartford* and *Paris*. Another present day town is *Boonville*, which was erected from *Leyden*, March 28, 1805; *Boonville* lost *Ada* in 1846. *New Hartford* was erected from *Whitestown* April 12, 1827; seven years later it gained a part of *Kirkland*. *Forestport* was formed from *Remsen* November 24, 1869. *Marcy* was created from *Deerfield* March 30, 1832. *Florence* parted company with *Camden* February 16, 1805, and lost a part of *Annsville* in 1823, which was made a town April 12, 1823, from *Florence*, *Camden*, *Lee* and *Vienna*. Later, in 1867, *Annsville* received land from *Lee*, which had been set off from *Western*, April 3, 1811. On April 3, 1807, *Vienna* was set off as *Orange* from *Camden*. In 1808 *Orange* was renamed *Bengal*, and it was not until April 12, 1806, that it was known as *Vienna*. In 1823, *Vienna* received a section of land from *Annsville*. *Verona* was erected from *Westmoreland* February 17, 1802, and on the same date *Westmoreland* and *Augusta* contributed territory to form *Vernon*. Finally, in 1827, *Utica* was set off from *Whitestown*. *Utica* was incorporated a city February 13, 1832, and in 1862 received small parts from *Washington Mills* and *New Hartford*.

MADISON COUNTY

Madison County was formed from *Chenango*, March 21, 1806. Prior to its existence in *Chenango*, which began in 1798, all of present *Madison* was included within the towns of *Paris* and *Whitestown*, which had been erected in *Herkimer*, April 10, 1792. *Herkimer*, it will be recalled, had been set off from *Montgomery* in 1791 which, between 1772 and 1778, had been known as *Tryon*. Originally, therefore, *Madison* was once within both *Albany* and *Tryon*. When constituted a county in its own rights, *Madison* included *Brookfield*, *Cazenovia*, *De Ruyter*, *Hamilton* and *Sullivan*.

Turning to these towns in order we find that *Brookfield*, after a span of time in Whitestown and Paris, was set off from the latter March 5, 1795, and given its present name. Nor did it lose that name when it was assigned to Chenango in 1798 where it remained until ceded to Madison. During its stay in Chenango it lost Columba.

Cazenovia's history parallels that of Brookfield until March, 1795, when it was formed under its present name from Paris and Whitestown. At that time, still within Herkimer, it included the areas to be occupied by Lenox, Sullivan, a part of Stockbridge, Smithfield, Fenner, Nelson, Georgetown, De Ruyter, the present town of Cazenovia, as well as Lincklaen, Pitcher, Otselic and German; these last four towns were ultimately to become a part of Chenango. That part of Cazenovia within Paris then extended into what is now Oneida. When Chenango was established in 1798, Cazenovia lost De Ruyter, Lincklaen, Otselic, German and Pitcher. On February 22, 1803, it lost Sullivan, Lenox and a part of Stockbridge. Further reduction came after it was given to Madison, Smithfield and Nelson being set off in 1807 and in 1815 it ceded a small portion to De Ruyter. Finally, in 1823, it lost a part to Fenner.

Hamilton, once within Whitestown while the latter was a part of Montgomery and Herkimer, was included within and known as Paris from 1792 to March 5, 1795. On the last date it was set off from Paris as a town of its own and in March, 1806, was assigned to Madison. Later, in 1807, it lost Lebanon, Eaton and Madison. Like Hamilton, *De Ruyter* was within Whitestown in both Montgomery and Herkimer from 1791 to 1795. During this period it was one of the so-called towns in the Lincklaen Purchase, at which time it received its present name. As De Ruyter it was within Cazenovia from March, 1795, to March, 1798, when it was ceded to Chenango. At that time it included the present De Ruyter plus that part of Georgetown in modern Madison as well as Lincklaen, Otselic, German and Pitcher. In March, 1806, it went to help form Madison though in the process it lost those towns now within Chenango. In 1815, De Ruyter lost territory to Georgetown and at the same time received a small portion from Cazenovia.

Sullivan, the last of the original towns, passed with Whitestown from Montgomery to Herkimer in 1791. The following year it formed a part of Paris which then was set off from Whitestown. Here it remained until 1795 when it was included within and known as Cazenovia. Under that name it was left in Herkimer until 1798 when it went to Chenango. On February 22, 1803, it was set off from Cazenovia and given its present name, at which time it included Sullivan and Lenox. Nor was there any alteration in its size when Sullivan was taken from Chenango to help form Madison. In 1809, however, it lost Lenox.

In addition to these original towns, others were established in the course of time. Turning to these more recent creations we find that *Nelson* was within and known as Whitestown from 1778 to 1798. While in Herkimer, it was frequently referred to as Road Township of the Lincklaen Purchase, and in 1795 was within and known as Cazenovia. It passed with Cazenovia to Chenango in 1798 and in 1806, still known as Cazenovia, it went to Madison. Finally, on March 13, 1807, it was set off as Nelson. *Smithfield's* history duplicates that of Nelson, and it was not erected as an independent town until March 13, 1807. Smithfield lost Fenner in 1823, and in 1836 it ceded territory to Georgetown and Stockbridge. *Stockbridge's* history, therefore, is that of Smithfield until May 20, 1836, when it was set off by itself. Prior to this, it included a part of Lenox as well as certain sections of Vernon and Augusta in Oneida today.

Like Stockbridge, *Eaton* was once within Whitestown when the latter was a part of Montgomery and Herkimer. However, it was included within and known as Paris when the latter was set off from Whitestown in 1792. Three years later it was taken from Paris to help form Hamilton, a name it continued to bear when in 1798 it was given to Chenango. In March, 1806, it went with Hamilton to Madison, though on February 6, 1807, it was set off from Hamilton under its present name. During these years and following the same sequence of events was the town of *Madison*. It was set off from Hamilton as an independent town, February 6, 1807. *Fenner* likewise followed Whitestown in its wanderings to Herkimer until March, 1798. During this period it was within the New Peterborough Tract and included the Mile Strip, sometimes spoken of as the Cowaselon Tract. In 1795 it went to and was known

as Cazenovia and was known as such during the remainder of its stay in Herkimer and later in Chenango. In 1806 it went as a part of Cazenovia to Madison, but in 1807 it became known as Smithfield. Here it remained until April 22, 1823, when it was set off from Smithfield as Fenner.

In the meantime the future *Georgetown* passed from Whites-town to Paris, Herkimer, and remained in that county until 1798, when it went to Chenango. During these years it was known as Paris from 1792 to 1795, and as Cazenovia from 1795 to 1798. Chenango owned it as a part of De Ruyter from 1798 to 1806 when it was assigned with De Ruyter to Madison. On April 7, 1815, it was set off from De Ruyter as Georgetown. *Lebanon* followed Georgetown down to 1795, though in that year it was included within and known as Paris. In other words, it did not pass as Georgetown did, to Cazenovia. It remained within Paris until 1798 when it was within and known as Hamilton. Here it remained until February, 1807, when it was erected into a town of its own. Next, among the towns of Madison is *Lenox* which, after a sojourn in Whitestown, was given to Cazenovia in 1795. It was left as a part of Cazenovia, in Herkimer, until 1798 when it went with Cazenovia to Chenango. In 1803, however, it formed a part of Sullivan and went with the latter to Madison in 1806. Not until March 3, 1809, was it set off from Sullivan as Lenox. The most recently formed town of Madison County is *Lincoln*, organized in the 1890s.

An attempt has been made in this chapter to trace the political organizations of the counties of Central New York as well as those towns now embraced by that area. Nothing, however, has been said as to political events attending these creations; nor has any comment been made as to when the first county and town meetings were held or who directed and attended these sessions. This material appears during the course of the next seven chapters to which we now turn our attention.



CHAPTER XI
ONONDAGA COUNTY



CHAPTER XI

Onondaga County

WHEN asked by early white men as to their names, the Indians of this region replied, "Onontaerons." Further questioning revealed that "onontae" meant a high hill, and "ronon" signified "people." Hence they were the "People on the Mountain or High Hill" and it was in honor of them that this county was named Onondaga. Traders and missionaries, as have been shown, fingered their way into this area at an early date and soon the entire region echoed with the marching feet of French and British soldiers. The duel for Empire had begun. Hardly had Britain won this conflict than the Americans made good their bid for independence. Thus it was not until 1783 that the Inland Empire was actually opened for settlement.

Into this area came Ephraim Webster, a New Englander by birth and a Revolutionary soldier. Webster's military experience in New York had introduced him to many Indian customs and led to a knowledge of their language. He was, therefore, well equipped to undertake the rôle of a trader and in 1786, accompanied by Benjamin Newkirk, Webster erected a landing at the mouth of Onondaga Creek. Late in the next year Newkirk died, but Webster hung on and made his venture pay. In the meantime other settlers arrived, Asa Danforth, Comfort Tyler and Des Vattine, the latter settling on Frenchman's Island in Oneida Lake. Others drifted in during the course of the next few years, but it was not until after 1794 that the tide of migration assumed any great proportion. It is of course impossible to list all who poured into this region. Beauchamp's story of Onondaga County has an extensive roll which

should satisfy those who may be interested in the names of these pioneers.

Precisely how many people were in Onondaga by the close of the century is not known though if we can trust the Federal Census for 1800 and 1810 one may estimate a population of thirty-three thousand by the close of the War of 1812. In addition there may have been a few hundred colored persons, mostly slaves, and possibly some four thousand Indians, most of whom lived on the Reservation. New England, Eastern New York and Pennsylvania provided the greater share of the settlers; foreigners were few and far between. Here and there as at Salina, scattered groups of Irish and Germans might be found as well as one or two former Hessian soldiers. A few Jews also appeared before 1815.

The effects of this expanding population forced a delimitation of county and town boundaries. Its influence was also shown in political and governmental activity, some of which actually predated the establishment of Onondaga County. Benjamin Morehouse's tavern, located a few miles east of Jamesville, was a voting section for this region while Central New York was within the town of Whitestown. Moses DeWitt and Asa Danforth, moreover, were justices of the peace prior to county organization. And it was at the latter's home in Manlius that the Board of Supervisors first met. At this and subsequent meetings, as well as the various town meetings, much time was spent in handling matters incident to roads, poor relief, police, taxation, education, religion and military affairs. In the meantime the Court of Common Pleas, General Sessions and Oyer and Terminer were erected and in 1795 Thomas Mumford presided over the first Surrogate Court. Sessions of these courts were then held in private homes, corn houses, barns or schools, though in 1805 they convened at Onondaga Hill where a court house was being built. Two years later this building was finished and here these courts remained until the 1830s when they were moved to what is now Syracuse.

Prominent among the judges were Seth Phelps, Egbert Benson, John Richardson, Silas Halsey and William Stevens. Other county officials included Asa Danforth, Comfort Tyler, Jasper Hooper, George W. Olmstead, Moses Carpenter and Ebenezer Hawley, some of whom were Assemblymen at Albany. Surrounding the Bench of Onondaga were a group of lawyers who made a name



OLD OFFICE OF NEW YORK STATE SALT SPRINGS

This building was located on North Salina Street, Syracuse, near the present site of the Markson Furniture Store

for themselves during these early years. Pompey Hill contributed Daniel Wood, Samuel Baldwin and Victory Birdseye, while from other villages came James Geddes, Daniel Bradley, Daniel Gott, Reuben Humphrey, Joshua Forman, Walter Wood and Nehemiah Earll. Most of these men were of unusual ability and were prominent in social and economic life. Victory Birdseye, for example, was one of the founders and officers of the Pompey Academy. As a lawyer he held the post of Justice of the Peace, Commissioner of Insolvency, Master of Chancery and District Attorney. He was a member of Congress from 1815 to 1817, delegate to the State Constitutional Convention of 1821, and a member of the Assembly for many years. In addition he was Pompey's postmaster for about twenty years.

Equally illustrious, though in a more humble manner, were the pioneer doctors. Among these were Drs. Walter Colton of Pompey, John Frisbie of Elbridge, Jonas C. Baldwin of Lysander, David Holbrook of Jamesville and Stephen Smith of Spafford. Considering the difficulties of transportation these gentlemen had much trouble in visiting patients in the rural areas. Probably, they confined their activities to the villages and journeyed into the country only for urgent cases. Fortunately health conditions were better in the rural areas than in the villages where inadequate sanitary standards prevailed. Typhoid, malaria and ague exacted a heavy toll. It is to the credit of these physicians that they not only labored to relieve the sick but also tried to raise the health standards in their communities. Notable in this respect was the Onondaga Medical Society which was founded in 1806. John Frisbie, Gordan Needham, Daniel Tibbitts and Walter Colton were its first officers.

Closely related to this noble work was the care that was given to the poor and needy. From the first the county and town officers gave much attention to this ever present problem and voted sums to relieve these unfortunates. Generally, these officers sought to solve the problem by one of several methods. First, paupers were boarded out with friends or relatives. Another device consisted in farming them out to contractors. Finally, paupers were publicly auctioned off either singly or in groups to the highest bidder. This latter method was exceedingly shortsighted and was weighed down with corruption and brutality. Nor did the poor escape cruelty once they were purchased. In such a manner did our early govern-

ment evade its responsibilities. And as for vagrants and strangers, the local authorities hastened them out of town with the threat that if they returned they would be publicly whipped—and whipped they were until 1813 when a humane state law brought this barbarity to an end.

In contrast was the care and thought given to education. The basis of the educational structure may be found in early state statutes. Here one finds that in 1789 six lots in each town were allotted for the promotion of the gospel, maintenance of schools and development of literature. Later, the direction and control of all education was lodged in a State Board of Regents, and the entire State was divided into school districts, each of which were under commissioners, inspectors and trustees annually elected at town meetings. The expense of this system was met in part from the Common School Funds of the State. Each district, however, might raise as much as was thought necessary provided it did not exceed twice the amount received from Albany. At no time, however, did the combined sums meet the cost of instruction and local deficits were balanced by assessments upon parents, known as "rate-bills." Determined to keep their children in school, families of low income became indigent and thus evaded the "rate-bills." At the same time their children were viewed as paupers and were submitted to many injustices by their more fortunate playmates. New York, in brief, did not have, and was not to have for some time, what would be called a free public school system.

In spite of this defect the early settlers outdid themselves in the matter of education. At first individual homes served as schools, but soon log schoolhouses were built and after that modest frame buildings. Beginning with Cicero in 1792 common schools were established in all the towns of Onondaga by 1815. Most of the teachers were women, though men were employed in many places. Among those who labored in this respect were George Ramsay of Cicero, Polly Hibbard of De Witt, John Healy of Elbridge and Lucy Cowles of Otisco. Needless to say instruction was limited to the three "R's"; nor could more be done in a frontier community whose teachers were not generally well trained or equipped. Inadequate as this appears from modern standards the fact remains that it marked a definite beginning that laid the basis for future development.

Additional evidence of Onondaga's interest in education is attested by the presence of state chartered academies in the interest of higher learning. One of these was at Onondaga Valley, its first principal being Rev. Caleb Alexander. This institution was projected in 1812, secured its charter in 1813, and opened its doors the following year, and continued to function until 1866 when the Academy became a free union school. More significant were the efforts at Pompey Hill. The movement for an academy at Pompey Hill began around 1796 and in 1800 a formal petition was addressed to the State Regents for a charter, which was finally granted in 1811. Sponsors of the Pompey Academy included Victory Birdseye, Henry Seymour, Samuel S. Baldwin, Silas Park and others. The instruction offered embraced advanced work in the elementary subjects and courses in Latin, chemistry, history, religion and philosophy. The first teachers were Eli Burton, a Yale graduate, and Rev. Joshua Leonard who also conducted religious services in the academy's chapel for the Congregationalists of the village.

Organized religious efforts paralleled educational activities. During the very early years religious life was none too prominent. Itinerant preachers stopped here and there, held services in the homes of the faithful and tried to convert the sinful at public meetings held in barns or schools. Toward the close of the century greater efforts were shown, thanks to the combined work of the Presbyterian and Congregational Associations who had agreed upon a united program for spreading the gospel in the Military Tract. Many of the early societies, therefore, were known as Presbyterian Congregational Churches. In all probability the first society was founded December 29, 1795, a mile south of Jamesville and was known as the First Presbyterian or Church of Bloomingdale. Little came of this effort and it was not until a decade later that a Union Congregational Church was founded at Morehouse Flats. So enthusiastic were its members that a building was erected in 1809, but with the disappearance of the community the society vanished. Close upon the heels of the Bloomingdale society came the Congregational Church at Pompey, organized in 1798 by Rev. Ammi Robbins. Two years later, according to the records at the County Court House, this society reorganized itself as the First Congregational Church with John Jerome, Ebenezer Butler, John Kidder

and others as trustees. Later, in 1803, Butler's name appears as a trustee of a Union Congregational Church at Pompey; probably this was but another name for the older society. Another Congregational society was established at Oran in the town of Pompey in 1806 and is credited with having the first church edifice of that town.

Congregational societies were formed at Elbridge, Skaneateles, Camillus, Otisco, Lafayette and Onondaga Hill between 1800 and 1809. Some of these were originally formed under general names, such as the Onondaga Religious Society; later, some of them altered their creeds and became Presbyterian churches. Other Presbyterian societies were formed at Fabius, Lysander and Marcellus between 1801 and 1815. Probably the Eastern Society of Marcellus, organized at Samuel Rice's home in 1802, was one of these. The Baptists unfurled their standards at Fayetteville, Marcellus, Fabius and Camillus between 1800 and 1815. And the Episcopal Church, thanks to the efforts of Rev. Davenport Phelps, manifested life in 1802 when St. John's was established at Onondaga Hill with John G. Terry and John Moss as wardens. Rev. Mr. Phelps also assisted in founding Trinity Church at Manlius in 1804. Many of these societies had erected churches by 1815. Doubtless, during these years, there were some who were Friends, Hebrews, German Lutherans and Roman Catholics, though none of these had organized by 1815.

The attitude of these religious societies toward educational and cultural activities was demonstrated in a score of ways. Repeatedly did they seek to combat the evils of drink, and their influence was solidly behind the establishment of libraries such as that which was founded at Eagle, in Marcellus, in 1811. Twelve years earlier, Ebenezer Butler and John Kidder were instrumental in establishing the Franklin Library at Pompey Hill, while in June, 1800, James Geddes, William Stevens and others established the Sullivan Library at Pompey. And a similar institution was founded at Spafford. The clergy also prompted public debates, forums and exhibitions such as took place at the Onondaga and Pompey Academies. Probably some of these gentlemen were members of the several fraternal organizations which were founded at an early date. In 1802, for example, a Masonic Lodge was organized at Manlius and another was founded the next year at Onondaga Hill. A chapter of the Royal Arch Masons appeared at the latter place in 1807. Notices

of their meetings occasionally appeared in the local newspapers of which there were a few prior to 1815. Notable in this respect were the *Derne Gazette*, *Herald of the Times*, *Manlius Times*, *Lynx*, and *Onondaga Register*. Prominent among the editors and owners were Abram Romeyn, Leonard Kellogg, Thomas C. Fay and Lewis H. Redfield.

Economically, early Onondaga was primarily agricultural, the principal crops being wheat, rye, barley and Indian corn. Cattle, sheep, pigs and poultry were raised in large numbers, but due to the poor roads little reached markets outside of the county. From the streams and lakes fish were caught in great abundance while the forests yielded timber and furs. Closely related to these activities were the grist and saw mills, tanneries and distilleries that sprang up in all sections of the county. Streams and outlets to lakes were dammed so as to provide the necessary motive power. In Lysander, for example, a group of citizens aided by Dr. Jonas C. Baldwin erected a dam on the Oswego River. Spafford's *Gazetteer* credits Onondaga with having two breweries and twenty-six distilleries that produced in 1813 over eighty-five thousand gallons of beer and hard liquor. Spafford also mentions one paper mill.

Among the extractive industries mention should be made of the plaster beds discovered on William Lindsay's farm in Camillus. So productive was the yield that a company, headed by Judge Forman and Josiah Buck, was formed which operated a number of mills. Far more impressive were the salt works at Salina and Liverpool. Reserved for the use of the people of the State by legislative action, these salt deposits, which had been known of since the advent of the French in the seventeenth century, were operated by private individuals subject to the direction of a resident State Salt Commissioner. In spite of foreign competition and the absence of satisfactory tariffs, the operators mined and manufactured large quantities of salt prior to 1815. More will be said about this industry in the second volume of this history, though it is important to note that the genesis of this industry, which accounts for the early rise of Syracuse, had its beginnings here before 1815.

Little in the way of manufacturing, as we understand the term, took place. On the other hand there was much domestic manufacturing. Loom after loom existed throughout the county and thousands of yards of woolen cloth were spun and woven into

fabrics for a hundred different purposes. Spafford's figures may not be correct but his estimate of over a hundred thousand yards of woolen cloth surely indicates the presence of much domestic manufacturing. Spafford also mentions even greater activity in the making of linen. Onondaga also had its share of blacksmith shops which turned out horseshoes, nails, crude plows, rakes and other agricultural equipment. Every village, moreover, had its tavern or taverns, while shops and stores existed in great numbers. Many individuals, moreover, conducted ferries, toll bridges and transported passengers and freight by boat and stage. Nor should we forget the postmen and mail carriers of this age.

Directing our attention more particularly to the towns and villages of Onondaga, we find that Ebenezer Butler was the first permanent settler at *Pompey Hill*. Pompey, like all the military towns, received its title from the Commissioners of the Land Office in 1789, and was named after the famous Roman general. Jacob Hoar, Morton Bostwick, Walter Colton, George Clinton and John Bars, a former Hessian soldier, were early settlers. Many of the first pioneers settled in the villages of Pompey Hill, Delphi, Lafayette, Waterdale and Log City, the latter disappearing after a few years. Local government for the town of Pompey began in March, 1794, at Ebenezer Butler's home. Subsequent town meetings were held each year thereafter at the homes or in the barns of the town's citizens. Toward the close of our period the school house and Academy were used. Moses DeWitt, William Haskins, Ebenezer Butler, John Lamb, Ozias Burr, Jacob DeWitt, William Cook and Asa Wells were supervisors from 1794 to 1815, and Hezekiah Olcott, Walter Colton, Levi Jerome, Asa Wells, Chancey Jerome, Henry Seymour, Victory Birdseye and Charles Baldwin were town clerks.

Named after the Roman dictator, *Camillus* received its first settlers in 1791 in the person of Captain Isaac Lindsay and his three brothers. James Geddes and his son George, David Munro, Joseph White, David Bennett and Enos Peck were also pioneers in this town which included in time the villages of Camillus, Austin Hollow, sometimes known as Bill Town, Oswego, Bitter, Wellington, Belle Isle and Amboy. Town meetings began in 1799, Medad Curtis being the first supervisor and Daniel Vail the first clerk. By 1810 twenty-three hundred persons lived in Camillus, most of

them being farmers, though there were many who gained their living from running stores, mills and taverns. John Tomlinson, for example, had a general store at Camillus Village. The discovery of plaster beds in Camillus gave rise to the little hamlet of Gypsumburgh but in a few years this center like Austin Hollow disappeared. Prior to the construction of a branch of the Seneca Turnpike in 1807, Camillus had no first class roads.

Fabius, named after a Roman general, was first settled when Timothy Jerome and Josiah Moore built log cabins in 1794 and 1795. Other early emigrants were Simon Keeney, Benjamin Brown, Samuel Fox, Gurden Woodruff and Joshua Tubbs, the latter opening a tavern in 1797. This tavern was the scene of the first town meetings, April, 1798, Timothy Jerome and Josiah Moore being supervisor and clerk, respectively. Among the town's early villages were Fabius, then known as Franklinville, and Summit Station, now called Apulia. By 1810 the population of the town was close to two thousand. Further growth was hampered by poor roads, though the building of the Skaneateles-Hamilton Turnpike after 1812 boosted its fortunes.

Named after the famous Frenchman, *Lafayette* received its first white men during the 1790s when the Wilcoxes, Rounds, Haskins, Shermans, Wrights, Northways and others came into this region. Two Hessian soldiers, John Hall and Hendrick Upperhousen, took up land in 1794. Since this town was not established until 1825, its political life to that date was identified with that of Onondaga and Pompey from which towns it was erected. Economically, Lafayette was agricultural though there were the usual taverns, mills and stores, Mr. Cheney and Orange King being the first storekeepers. Richard Bailey erected the Tully Valley Mills and Stoughton Morse ran a store at Lafayette Village. There was also a small center at Cardiff.

Geddes, named after James Geddes who came there in 1794, had among its first settlers the Jeromes, Hughs, Lambs, Roots and Vroomans. Prior to 1848 its political life was that of Salina. James Lamb opened the first tavern in 1803 and Nancy Root served as school teacher in the same year. More significant was the digging of the first salt well by James Geddes in 1796 within the Indian Reservation.

Named after Sparta's military hero, *Lysander* had among its early settlers the Halls, Cowans, Manns, Fanchers, Farringtons and Emericks. Others like the Baldwins, Starrs, Wilsons and Du Puys came a little later. By 1810 the population of this town was over six hundred, most of whom were farmers who settled along the banks of the Oswego River. Commercial activity began when a dam was constructed under the direction of Dr. Jonas C. Baldwin, after whom Baldwinsville was named. Prior to 1817 this center was known as Columbia and was connected by turnpike with Onondaga and Oswego. Among the present villages of this town we find that Reuben Coffin settled near Little Utica, William Wilson at Plainville and Richard Smith near the village of Lysander. For a few years this latter center was called Vicker's Settlement, later, Betts Corners and finally, Lysander. Town government began in 1798, Elijah Snow and James Adams being supervisor and clerk, respectively, in 1808.

Manlius, named after a Roman family, received David Tripp in 1790, though John A. Schaeffer was the first to settle at the village of Manlius in 1792. Nicholas Phillips followed the next year as did Charles Mulholland, William War, Jabez Colb, Aaron Wood and others. Town government began in 1794 with Comfort Tyler as supervisor and Levi Jerome as clerk. At that time the town's population was less than a hundred though by 1810 it was over thirteen hundred. Most of these were farmers, though a few hundred were located at the villages of Manlius, Jamesville and Eagle. Originally, Manlius was called Liberty Square; later it was known as Derne and in 1808 it received its present name. In 1801 there were but six houses in the village, but by 1813 there were over eighty. Jamesville, which remained within the town of Manlius until 1835, was first known as Sinai, though in 1811 it was renamed in honor of James DeWitt. Eagle, about a mile and a half from Manlius, had a Presbyterian church, several mills and twenty houses. Prominent among Eagle's citizens was Amos P. Granger, who later made a name for himself at Syracuse. During these years nothing is heard of the future Fayetteville though Carey Coats ran a tavern there in 1801. Generally, this area was known as Manlius Four Corners; farther to the east was Manlius Center.

Marcellus was named after a Roman general and its first settler was William Cobb, who broke land at East Hill in 1794. Joab and Rufus Lawrence became neighbors the same year while across the valley on West Hill lived Cyrus Holcomb. Down in the valley was Samuel Tayler. Others like the Codys, the Bowens, Bradleys, Rices and Wheadons settled before 1800. By 1810 the town had nearly five thousand people, some of whom lived in the villages of Skaneateles, Marcellus and Marcellus Falls, the latter having been founded at Union in 1808. Local wits nicknamed it Algiers.

Skaneateles remained in Marcellus until 1830 and received its first settlers in 1796 in the person of the Robinsons, Watsons, Gibbs, Halls and Days. Beautifully situated at the north end of the lake that bears the same name, Skaneateles attracted attention at an early date. Spafford was so impressed by it that he gave it a special entry in his *Gazetteer*. Attractive stores, like that opened by Winston Day in 1796, grist mills like those built by Robert Earll in 1797, and taverns, opened as early as 1795 by William Clift, were well known to travelers on the Seneca Turnpike. A bridge across the outlet was constructed in 1800. The village was also known for the Skaneateles Library Company, formed in 1806. Clintonville and Thorn Hill, present day villages, were of no importance before 1815.

To the Indian the word Skaneateles meant a long lake. No more fitting title could have been chosen for the town that looks down upon this mirrored body of water. One can well imagine the satisfaction that must have come over Abraham A. Cuddeback who, after a forty-day trip, finally arrived in this locality in 1794. Surely he had selected wisely as did the Days, Earlls, Clifts, Sangers and others who came before the close of the century. During these years, and until 1830, the political life of the town was tied with that of Marcellus. This explains why Winston Day was a supervisor of Marcellus in 1798 and why Jedediah Sanger was a judge in that town. In addition to the village of Skaneateles small centers developed at Mottville and Kellogs Mills.

Set off as a town in 1798 *Onondaga* included among its early settlers Ephraim Webster, Asa Danforth, Levi Hiscock, Joseph Swan and William H. Sabine. By 1810 over thirty-seven hundred people lived within the town, most of them being farmers though several hundred lived in the villages of Onondaga Hollow and West

Hill. In 1803 Onondaga Hill had but eight houses and a log school house, but in 1813 it had sixty homes, several stores and a stone arsenal. So rapid was its growth that Onondaga Hill, once known as West Hill, became the site of the county's first court house and jail; James Beebe being the first jailer. Other settlements were



ONONDAGA COUNTY COURT HOUSE AND COLUMBUS MONUMENT, SYRACUSE

made at South Onondaga which, by 1815, had two churches and several mills. Members of the Chafee family settled in what was to be Navarino, and in 1797 Parley Howlett broke ground at the future Howlett Hill.

Otisco, Indian word for dried up waters, received Oliver Tuttle in 1798. Sickness forced him to return to Cincinnati, but others like the Rusts, Merrimans, Clarks and Frenches took his place. By 1810 seven hundred persons had settled in this town, most of them living in the country though a few resided in the village of Otisco. Here Jesse Swan settled in 1809, opening a store and tavern. Others in this village were the Gaylords, Munsons and Cowles.

Chauncey Rust, the town's first permanent settler, dwelt in what was known as Maple Grove, and Daniel Ross lived at Otisco Center. Spafford paid little attention to Otisco.

Far more active was *Salina*, so named after its famous salt works. Originally, this town was within the Salt Reservation and its first lots were held by salt operators. By 1808 the village of Salina was laid out, its early settlers being the Loomis, Danforth, Olcott, Gould and Alvord families. Elisha Alvord is credited with having first erected a salt block; he was also instrumental in opening a road from Salina to Cicero, and served as supervisor in 1809. By that time the town's population was around twelve hundred, of whom a fourth lived in the village of Salina. Almost as large was the village of Liverpool; both of these centers being primarily concerned with the manufacture of salt. Eagle Tavern, operated by Jonathan Beach in 1810, satisfied the thirst of the miners. Salina grew rapidly after 1815; ultimately it became a part of Syracuse whose history prior to that date was largely that of Salina, Onondaga and other small centers.

Spafford, named after the author of the *Gazetteer*, had only a handful of settlers before 1800, Gilbert Palmer having arrived in 1794. Most of the emigrants came after the turn of the century and included men like Captain Daniel Tinckman, Dr. Archibald Farr, Isaac Hill, Moses Legg and Daniel Wallace. Prior to 1811 Spafford was within the towns of Marcellus, Tully and Sempronius. Local government began in April of that year, Joseph Babcock and Sylvester Wheaton being supervisor and clerk, respectively. Asahel Roundy, supervisor in 1813, was a prominent man. Roundy settled at Spafford Corners in 1807, became librarian in 1811, and postmaster in 1814. In 1815 this town had but two villages, Borodino and Spafford. The principal road through the town connected it with Homer and Skaneateles.

Tully, named after Marcus Tullius Cicero, became a town in 1803 with Phineas Howell as supervisor and Amos Skeel as clerk. Among its first settlers was David Owen who located in the future village of Tully in 1795. Others like the Walkers, Cravattes, Hendersons and Trowbridges soon followed. Fifteen years later nearly two thousand persons dwelt in this town, some of whom resided in the villages of Tully, Vesper and Tully Center. The opening of the Hamilton-Skaneateles Turnpike hastened the growth

of these hamlets after 1806. In the village of Tully, Moses Nash opened the first store and Ruth Thorpe conducted the first school.

Van Buren, named after the President, was not a town until 1829, prior to which it was within Camillus. Its early settlers included the Allens, Dunns, McHarries, Haymes, Teppens, Barns and Harts. Its first villages were Canton, Baldwinsville, Van Buren, Ionia and Van Buren Center. Canton, now known as Memphis, contained only a few people, though Ionia, once called Barn's Corners, was a trifle larger. Charles H. Toll was one of Ionia's first settlers and in 1816 was its postmaster. Seth Warner, in 1807, settled in what was to be Warners and Charles Turner was a pioneer at Van Buren Center.

Cicero, named after the Roman orator, received its first permanent settler, Ryal Bingham, in 1791. Oliver Stevens followed in 1792. Other early pioneers were the Eastwoods, Codys, Ramseys and Orcutts. Town government began at Three Rivers in 1807, Thomas Pool and Elijah Loomis being supervisor and clerk, respectively. Because of the extensive swamps in this town, travel and communication was quite difficult and most of the people used the river whose navigation was improved by the activities of the Inland Lock and Navigation Company. Not until 1812 was there a respectable road in the town; this highway ran from Salina to Brewerton. Spafford states that no more than two hundred and fifty persons lived in the town in 1810, a handful of whom resided at Brewerton, famous in the late Indian wars.

Clay, named after Henry Clay, was a part of Cicero until 1827. Its first settlers were the Barker, Bingham and McGee families. The Coons, Bakers, Kinnes and Lynns came during the first decade of the nineteenth century. After 1810 the population slowly increased. A log school house was built in 1808 at what is now Euclid, and Ryal Bingham ran a tavern at Three Rivers in 1795. Most of Clay's history follows after 1815.

Named after Moses DeWitt, the town of *DeWitt* was within Manlius until 1835. Among those, however, who settled within its present limits were Moses DeWitt, Benjamin Morehouse, David Holbrook, Jeremiah Jackson, Asa Danforth and John Young. Young settled in 1790 near what is Orville, though for many years this community bore the name of its first inhabitant. Others took up land at what is now Collamer, which for a time was called

Britten's Settlement. James DeWitt ran a forge at what was to be Jamesville. Reference should be made to Morehouse Flats, east of Jamesville, which then promised to become a prosperous center; today a marker indicates its former site.

Finally, among the Onondaga towns, is *Elbridge*, named after Elbridge Gerry. Josiah Buck settled to the west of the village of Elbridge in 1791. Other early pioneers were Colonel William Stevens, Robert Fulton, James Strong, Moses Carpenter and Dr. John Frisbie. Aaron Wright settled near Jordan in 1797. More important was the village of Elbridge which by 1815 had a Baptist church, under Rev. Israel Craw, and a modest school house. Gideon Wilcoxson practiced law here at an early date.

Since Onondaga was an integral part of the Military Tract, many of its early settlers were veterans of the American Revolution. Others, in all probability, came in later. Precisely how many soldiers resided within the county is not known though there is evidence to believe that it did not exceed three hundred. Most of these settled at Pompey, Onondaga, Manlius, DeWitt, Marcellus and Skaneateles.

CHAPTER XII
MADISON COUNTY



CHAPTER XII

Madison County

THIS county, named after James Madison, was formed March 21, 1806, from Chenango. Before the American Revolution, this area was largely a wilderness except for the scattered villages of the Indians whose title to this region was protected by the Property Line of 1768. Nor were their rights invalidated by the Treaty of Paris of 1783, though it was quite clear that their status was jeopardized by the demand of investors and settlers who were clamoring to enter this area. After many conferences, the Oneida Indians sold to the State close to seven million acres. This purchase, frequently called the "Governor's Purchase," "Clinton's Purchase" of the Chenango Twenty Towns, was within the present counties of Oneida, Chenango and Madison. To the north lay the Oneida Reservation, most of which ultimately was used to form the towns of Lenox, Fenner, Sullivan and Smithfield. To the west, and separating the Twenty Towns from the Military Tract, was the Lincklaen Purchase which included De Ruyter and most of the old town of Cazenovia. During the course of the decade following the Clinton Purchase of 1788, the territory to be included within Madison was divided and subdivided into many different towns, the story of which was told in an earlier chapter. Since many settlers, however, arrived in this area as early as 1791 it is well to repeat that from that date to 1806 all of the future Madison, except for a part of Stockbridge, was within Herkimer and Chenango. Hence the annals of Madison during these years were those of Herkimer and Chenango.

The opening of the Military Tract caused many pioneers to rush into that area and it was not until after 1796 that Madison

was populated to any extent. From then on its growth was more rapid with most of the settlers coming from New England, though there were many from Eastern New York and some from Pennsylvania. As in the case of the other counties, the majority of these people were of English extraction, Protestant in faith, and given to agricultural pursuits. Most of them entered Madison at Oneida Castle, following the Great Trail that crossed the county through Wampsville and Chittenango, and thence to Onondaga. The task of making this trail passable fell to the Wadsworths who, in 1799, traveled to the Genesee country. Thankful as later pioneers were for this help, they kept agitating for additional improvement, and in 1794 the State authorized the expenditure of large sums for widening and grading the Great Trail, which had become known as the South Genesee Road. State lotteries also hastened the development of this road. Early in the next century, the Seneca Turnpike Company built a road from Chittenango to Manlius Square, Jamesville and thence to Onondaga Hollow. Later this company, reorganized as the Great Genesee Turnpike, constructed a highway from Chittenango to Cayuga Bridge. In the meantime the Peterboro Turnpike opened a road from Vernon to Cazenovia, and the Cherry Valley Turnpike was extended to Manlius by the way of Madison, Eaton, Nelson and Cazenovia. Finally, in 1811, the Hamilton and Skaneateles Turnpike commenced a road that ran from Plainfield in Otsego County to Skaneateles; this road crossed Madison through Brookfield and New Woodstock.

These highways did much to hasten the growth of population in this area. Indeed it was large enough by 1804 for many to talk of separation from Chenango. Talk of this nature led to more serious discussion and in March, 1806, the State authorized the establishment of Madison County which then included the towns of Brookfield, Cazenovia, De Ruyter, Hamilton and Sullivan. From these there were formed in 1807, Eaton, Lebanon, Madison, Nelson and Smithfield. Lenox was added in 1809, Georgetown in 1815, Fenner in 1823, and Stockbridge in 1836. The Act of 1806 also provided for the creation of the necessary county courts, town government and the election of representatives to Albany.

Turning to the judicial branch of government, we find that the Council of Appointment at Albany named as Madison's first judges,

Sylvanus Smalley, Peter Smith, Edward Green, Elisha Payne and David Cook. These gentlemen met as a Court of General Sessions for the first time, June 3, 1806, at a school house at Quality Hill. No indictments were presented and the court adjourned. Nor was the fall term more exciting, as nothing beyond adopting a county



ADMINISTRATION BUILDING, ONEIDA LIMITED, ONEIDA

(Courtesy Oneida Chamber of Commerce)

seal was accomplished. On July 3, 1807, the Court of Oyer and Terminer, presided over by Justice William Van Ness, was opened at Quality Hill. Here there was plenty of excitement as Alpheus Hitchcock, local singing teacher, was on trial for having murdered his wife. Hitchcock pleaded not guilty but the jury was not convinced and late in the same year he was hanged in the village of Cazenovia.

Peter Smith, one time partner of John Jacob Astor, was first Judge of Madison from 1807 to 1821. T. H. Hubbard of Hamilton was Surrogate, 1806 to 1816, and Asa B. Sizer of Madison was County Clerk, 1806 to 1814. The following were sheriffs from 1806 to 1815: Jeremiah Whipple, William Hatch, both of Cazenovia, and Elijah Pratt of Smithfield. Daniel Kellogg

of Sullivan was District Attorney, 1809 to 1816, Sylvanus Smalley of Lenox was State Senator, 1809 to 1815, and William S. Smith of Lebanon represented the district at Washington, 1813 to 1817. Surrounding these gentlemen was a group of lawyers many of whom became members of the bench and represented Madison at Albany and Washington in later years. Among these were Justin Dwinell of Cazenovia, later Judge of the Court of Common Pleas, Edward Rogers of Madison, one time United States Representative, Charles Stebbins, Jr., of Cazenovia, who for a time was acting Lieutenant Governor of the State, Nathaniel King of Hamilton, prominent in Republican-Democratic circles, and Perry G. Childs, who in 1822 was elected to the Council of Appointment at Albany. There were many others but this is a splendid sample of those whose names and records are honored today by the Madison County Bar.

Equally prominent were those of the medical profession. Among those whose memory should be perpetuated were Drs. Israel Farrell, Jonas Fay, John Dorrance, John D. Henry, Elijah Putnam, Thomas Greenly, Asa B. Sizer and Asahel Prior. So active were these gentlemen in promoting the health standards of the county that in July, 1806, they and ten others gathered at the village of Sullivan and formed the Madison County Medical Society. Israel Farrell was chosen president, Jonas Fay, vice-president, and Elijah Pratt, secretary. Others prominent in medical work were Drs. E. Whitmore of Georgetown, whose obstetrical skill was in constant demand, Constant Merrick of Lebanon, Zadok Parker and Samuel Collister of Madison, and Phineas Lucas who lived on the road between Peterboro and Morrisville. Here, as elsewhere, malarial fever exacted a heavy toll; nor was yellow fever unknown. An epidemic of the latter, supposedly brought to Madison Center by a local merchant returning from Philadelphia, struck this community in the summer of 1806. When one remembers the limited equipment possessed by these doctors and the general lack of knowledge current in America as the cause of these fevers, to say nothing of the carelessness of the people as to health and sanitation, the surprising thing is not that so many died, but that so many lived. Probably the toll would have been higher had it not been for the rugged outdoor life of that age.

Nor did these doctors confine their talent and time solely to medical work. Asa B. Sizer, as has been noted, was County Clerk,

and Thomas Greenly of Hamilton was active in state politics. Others like Elijah Pratt of Peterboro were interested in education. The log school houses of the early days were soon replaced by modest frame buildings and many noble men and women devoted life and treasure in promoting educational activities. Most of the instruction offered was elementary in nature but, even that, was quite advanced for an age that insisted upon pronouncing the character "&" as "ampersand." Simple primers, frequently couched in religious terms, were devoid of pictures; the latter being viewed as instruments of the devil. Arithmetic was stressed but rare indeed was the girl that mastered its mysteries. Many a girl, so we are told, sewed together that part of her primer, leaving such intricate matters to be pondered over by the boys. In spite of these shortcomings and the limitations of the teachers, Madison County and Town officers were zealous in promoting educational opportunities. Each school district, in accordance with State law, tried to fulfill its obligations.

Some of the schools, particularly well known, were the Perkins School at Brookfield, that at Sheds Corners in De Ruyter and the "Old Brick School" at Eaton. The latter, one of the first brick buildings erected in the county, was also used as the Town Hall. Among those who attended this school was the future Rev. Charles Finney, professor at Oberlin College. It is of course impossible to name all the schools and teachers. Among the latter reference might be made to Asa Carrier who opened a school at Brookfield in 1796, Eli Gage of De Ruyter, Dr. Whitmore of Georgetown, and Nancy Campbell and Elder Matthias Cazier of Lebanon.

Closely related to education was the religious life of the community. As in the case of Onondaga, the early settlers were forced by frontier conditions to give more attention to earthly affairs than to those of the spirit. Moreover, early religious interest ignored faith and creed. Fine theological distinctions had no place among those who sought to worship God in a simple manner. The advent of wandering ministers, however, tended to group the people along organized lines and soon religious societies were founded. First to invade the field were the Baptists and Congregationalists. Beginning in 1796, Baptist societies were founded at the villages of Hamilton, Clarkville, De Ruyter, New Woodstock, Solsville, Smithfield, Palmer Hill, Fenner and Morris-

ville. A Seventh Day Baptist group was formed at Leonardsville in 1797. Most of these groups had churches by 1815. Among the pastors and elders were Henry Clark, who served twenty-four years at Leonardsville, Simeon Brown, Roswell Glass, Joel Butler and Paul Maine. Congregational societies were founded at Madison by Dr. E. Steele in 1796, Hamilton Center by Rev. M. Badger in 1798, and in 1802 and 1809, respectively, similar groups were planted at Quality Hill and in the town of Lebanon.

Methodist units appeared at Clarkville in 1800 under Henry Giles, at Earlville in 1802 and at Pratts Hollow in 1810. A Presbyterian society was established by Rev. Joshua Leonard in 1799 at the village of Cazenovia, and a Universalist group appeared at Hubbardsville in 1808 under David Dunbar. Quaker meeting houses were to be found in Brookfield, De Ruyter and Madison. In all probability there were some who were members of the Episcopal, Roman Catholic and Christian Churches, though none of these was organized prior to 1815. Finally reference should be made to the splendid work of Rev. John Sergeant who, in 1796, brought the Gospel to the Stockbridge Indians at Cooks Corners.

References to the services of these religious organizations may be found in the files of the local newspapers. First to be established were the *Madison Freeholder* of Peterboro and the *Pilot* of Cazenovia; both were founded in 1808, Oran E. Baker established the former, Peter Smith, the latter. Possibly other papers existed before 1815 but of this there is no evidence. Nor is there reason to believe that anything in the nature of a circulating library existed. On the other hand, deserving young men and friends borrowed books from the libraries of the well-to-do. Religious tracts, almanacs and the like must have circulated.

In these tracts considerable attention was paid to the drinking habits of the people which, from all accounts, was excessive during the earlier years. Spafford reports the presence of two breweries and twenty-seven distilleries, the latter producing nearly sixty-seven thousand gallons of liquor. Rufus and Zenas Eldred of Eaton, the Pratt brothers at Pratts Hollow and Angel de Lerriere of Lenox were well-known distillers. Most of the output of these and other distilleries was dispensed at the homes, taverns and inns that dotted the county. Billings Tavern at Five Corners, Brookfield, the old "Kibbie Tavern" north of Earlville, McClures

Tavern at Bouckville, Samuel Berry's Inn at the village of Madison, Elisha Carey's at Chittenango, and Squire Berry's at the village of Hamilton were well-known hotels. Many a gala festivity, social gathering and deep political pow-wow took place at these taverns which also served as postal and stage stations.

The presence of these distilleries indicates a background of agriculture. Blessed with a fertile soil and generously watered by several streams, the farmers of Madison had no difficulty in raising crops more than sufficient for their needs and those of neighboring villages. Had they been able to market their surplus at New York or Philadelphia the economic base of the county would have been improved. Difficulties in transportation, however, prevented the sale of produce and thus tended to decrease greater activity. Oddly enough this patent fact was ignored in the election of 1808 as Madison supported the Federalist Party that condemned the Embargo of that year. Had this party won and had the Embargo been repealed, it is difficult to see how greater prosperity would have followed. Agricultural prosperity in this area was not shattered by the Embargo for the very simple reason that it had not existed before. Nor is there any evidence to show that the grist mills and grindstone factories of the county were forced to curtail their activities because of the Embargo. Inadequate methods of transportation was a curse to the farmer. As a result, the price of food stuffs, cattle, sheep, hogs and poultry, except for the boom years of the War of 1812, were relatively low.

The War of 1812, sometimes known as Mr. Madison's War, which was not generally approved of by this county, nevertheless did much to promote industrial activity. Heretofore many basic manufactured goods had been imported from Britain. Shut off by the war from these supplies, Madison and the entire country was forced to meet the situation as best it could. Ultimately this led to a rapid increase in local manufacturing though it was not until after 1815 that the full impact of this movement materially influenced Madison. It should be noted, however, that the Lincklaen and Starr Woolen Mills, Luther Bunnell's trip-hammeries, and Zadoc Sweetland's Paper Mills, all of Cazenovia, were founded during the war. In addition to these concerns the county had a number of clothing and carding works, tanneries, blacksmith shops and cabinet works. The powder mill at Eaton, the salt works at

Canastota, the plaster beds near Cazenovia, and the glass and grindstone factories at Peterboro also should be noted. More important was the manufacturing of woolen and linen cloth. Spafford reports nearly fifteen hundred looms producing over two hundred and forty thousand yards of cloth in 1813. In addition there were thirteen fulling mills. Most of the produce of these looms went into the making of suits, dresses, table cloths and bed linens and was consumed at home.

With this general survey of the social, political and economic life of the county, let us look at the towns themselves. *Brookfield*, lying in the southeast corner of the county, received its first settlers in the persons of Stephen Hoxie of Rhode Island and Daniel Brown of Connecticut in 1791. Others like the Buttons, Rogers, Babcocks, Maxons and Randalls followed in a few years. Later, after the turn of the century, pioneers like the Clarks, Whitfords, Fitches, Livermores and Leonards moved into this town. Grist mills, tanneries, taverns and schools soon dotted the country, and a few small villages developed. Among the latter, Leonardsville and Clarkville, named after Reuben Leonard and Joseph Clark, were the more important though neither attracted the attention of Spafford, who merely mentioned that the town's population in 1810 was a little over four thousand, that it had several churches, schools and mills, and a colony of Friends, evidently referring to Stephen Hoxie and his fellows from Rhode Island. Clarkville, once called Bailey's Corners, after a Dr. Bailey who settled there at an early date, is often spoken of as Brookfield P. O. Other centers, little more than hamlets, were North and South Brookfield, the latter also being known as Babcocks Mills. Among the early pioneers who won reputation were Joseph Clark, one time State Senator, Edwin Green and Oliver Brown, county judges, Henry Clark, sheriff, and David Waterman, justice of the peace. Stephen Hoxie and Oliver Brown were also members of the State Assembly. The first town meeting was held at Daniel Brown's home in 1795, Stephen Hoxie and Elisha Clark being chosen supervisor and clerk respectively.

Named after Theophilus Cazenove, an Italian, the town of *Cazenovia* has played an important rôle in the history of Madison. Originally, this town was known as the "Gore," concerning which comment already has been made, but after its sale it was called

"Road Township" since proceeds of the sale were to be used for the building of new roads. Now, Mr. Cazenove, agent for the Holland Land Company, sent John Lincklaen of Amsterdam to explore the "Gore" in 1792. Lincklaen's report was so enthusiastic that the Holland Land Company purchased both the "Gore" and Town No. 1 (Nelson) of Clinton's Purchase. Having bought this tract of land, some 120,000 acres, the ground was opened for settlement. First among those who entered this region was a group known as the Vermont Company which settled in Town No. 1 in 1793. Among the Vermonters were the Bates, Mills, Pecks, Webbs and Brooks families. During the next few years others from New England and Eastern New York, as well as a few Dutchmen from Holland, entered this area. The arrival of these people as well as those who went into Road Township forced a delimitation of the town which, as established in 1795, included the "Gore," Town No. 1, and a northern strip bought by Peter Smith from the Oneida Indians. De Ruyter was taken off in 1798, Sullivan in 1803, and Smithfield and Nelson in 1807. Sixteen years later a part of Fenner was lost. In 1800, according to one authority, the town of Cazenovia had a population of nearly two thousand, though the loss of Sullivan reduced it to 1,164. The Census of 1810 showed over thirty-one hundred.

Most of these were farmers though a goodly number lived in small villages, of which Cazenovia was the most important. In 1803 it had a population of one hundred, including men like John Lincklaen, Jonathan Foreman, one time associated with Lincklaen, J. N. Hurd, postmaster, Hiram Roberts, tavern keeper, and Wm. Whipple, constable. Cazenovia has the distinction of being the first incorporated village in the county, the date being February 7, 1810; its first officers were Jonas Fay, Perry G. Childs, Elisha Farnham, E. S. Jackson and Samuel Thomas. Three years later, according to Spafford, it had close to six hundred inhabitants, a Presbyterian church, and a number of shops and stores. Another early village was New Woodstock, whose pioneers consisted of David and Jonathan Smith, Joseph Holmes and others.

Town government began in 1795, John Lincklaen being chosen supervisor, Elijah Risley, clerk. Others of importance were Jeremiah Whipple and Jabish Hurd, the county's first sheriff and coroner respectively. Samuel Ackley and William Card were early

justices of the peace. Probably no one was more important during these formative years than John Lincklaen, born in Holland in 1768 and died at his home in Cazenovia in 1822. At an early age he served in the Dutch Navy and in 1790 came to America as an agent for the Holland Land Company. Under his direction



TAYLOR LAKE AND CAMPUS GROUNDS, COLGATE UNIVERSITY, HAMILTON

the "Gore" was surveyed, roads were built, bridges constructed, in fact for some thirty years he labored to promote the fortunes of an area he named after his friend, Cazenove. Cazenovia owes much to the energy of Lincklaen.

Originally a part of Cazenovia, *De Ruyter* became a town in March, 1806. Named after the illustrious Dutch Admiral, this town developed under the guiding hand of Lincklaen. Many of its early settlers were from New England including a colony of Friends who settled at Quaker Basin. Elijah and Elias Benjamin and Eli Colgrove arrived at Sheds Corners in 1793, while Joseph Messenger and Samuel Thompson made their abode at what was to be the village of De Ruyter. Others who came before 1800

were James Smith, Joseph Rich, Eleazer Gage, William Burdick and Pardon Coon. Later the Hulls, Suttons, Harts, Webbs, and Stratons appeared. Eli Gage opened the first school in 1799 not far from the tavern built by Joseph Messenger.

According to one authority De Ruyter had a population of 310 persons in 1800; a decade later it had about fifteen hundred. Most of its inhabitants were farmers though a few families nestled in the villages of De Ruyter and Sheds Corners. Neither of these centers, nor the town for that matter, had any churches, though a Baptist society had been formed in 1799 at Sheds Corners, and the Friends held meetings beginning in 1804 at the school house in the village of De Ruyter. Both communities had a few mills and general stores. De Ruyter became a postal station in 1812 and two years later a carding and clothing works was opened by Joseph Mitchell and Job Webb. Among those who earned a name for themselves before 1815 were Dr. Hubbard Smith, pioneer physician, Jeremiah Gage, supervisor, Daniel Alvord and Josiah Purdy, justices of the peace, and William Russell. Col. Elmer D. Jencks, prominent in the War of 1812, should be mentioned, nor should it be forgotten that Dr. Smith was at one time Associate Judge of the county.

Another of the original towns was *Hamilton*, named after America's first Secretary of the Treasury. Formed in 1794, this town once included four of the Chenango Twenty Towns though in 1807 it lost Eaton, Madison and Lebanon. What remained was once a part of the William S. Smith grant of 1794; later, Dominick Lynch purchased the same and in turn disposed of it to the settlers that entered this town. Most of these were from New England among whom were John Wells and Abner Nash who together with the Shields and Muirs settled a little to the east of Earlville. Reuben Ranson came in 1793, Samuel Payne the next year, and in 1795 the Pierces, Olmsteads and Fosters arrived. By 1810 over twenty-two hundred persons and one slave were living in the town. All in all, according to the census of that year, Madison had some thirty-five slaves.

Town government began in 1795 at Elisha Payne's residence; Joshua Leland and Elijah Blodgett being chosen supervisor and clerk respectively. Hamilton was then part of Herkimer and later included in Chenango, but in 1806 it was given to Madison and

alternated with Sullivan for many years as the seat of county justice. Hamilton's importance in Madison in 1806 is attested by the fact that among the first officers there were five from that town; they were Elisha Payne, Judge of Common Pleas, Levi Love, Deputy Sheriff, Asa B. Sizer, County Clerk, Samuel Sizer, Jr., Deputy Clerk, and Thomas Hubbard, Surrogate. Samuel Payne and Jonathan Olmstead were Hamilton's first Assemblymen after 1806; prior to that date Payne had represented the town in Chenango. Among the villages of Hamilton the largest and most important was Hamilton, originally known as Paynesville in honor of Elisha Payne. Other pioneers were Daniel Brown, Thomas Hart, Joseph Colwell and Dr. Greenly. In 1812 the village was incorporated, at which time it contained twenty-five homes, a Baptist Church, two taverns, several stores and shops. Other communities included East Hamilton, or the "Colchester Settlement," Hubbardsville, named after Calvin Hubbard, Hamilton Center, where a Congregational Church was built in 1800, and Earlville, then little more than a hamlet. To the south and east of East Hamilton there were a few families at what was to be Poolville, and north of Earlville, Jared Pardee and others made some effort to establish a community.

Last among the original towns was *Sullivan*, named after General John Sullivan, which was made a town in 1803. Originally, it was part of the Oneida Reservation and when several Dutch families settled at Canaseraga in 1790 they encountered hostility from the Indians who invoked the aid of the State and the intruders were ejected and their homes burned. The Indians, however, allowed them to settle near Chittenango. The presence of the Indians did much to prevent further settlement and it was not until the close of the 1790s that the State was able by piece-meal purchases to open the area for settlement. Among those who entered before 1800 were John Van Epps Wemple, John Klock, John Wollaber and Charles Kern. By 1810 the town had 1794 inhabitants.

On becoming a part of Madison, Sylvanus Smalley and David Cook of Sullivan were named Common Pleas Judges. Others prominent in government were Philip Wager, Rosswell Harrison and Chauncey Butler, justices of the peace, John Patrick, supervisor, David Kellogg, district attorney, and Daniel Van Horn, Zebulon Douglass, Walter and David Beecher, state assemblymen. Rev.

Austin Briggs, was a pioneer Methodist minister, and Robert Riddle and Elisha Carey were prominent in business.

Canaseraga was the first village though most of its growth followed the year 1805. Its first settlers were Captain Timothy Brown, Isaac Holiburt, David Burton and Samuel Chapman. For many years this center was a favorite meeting place for social and political activities, and in 1823 it was incorporated as Sullivan village. Today, Sullivan's most important village is Chittenango though it was not settled until 1812. In that year Judge Sanger built a grist and saw mill; a tannery and hotel were erected in 1815. In 1802 Isaac and John Delamater broke ground at Chittenango Rifts or Rapids; later this community was known as Bridgeport. About a decade later, Reuben Spencer, Zina Bushnell and William Williams built homes at Lockport in northern Sullivan.

Turning to the towns established in 1807, we find that *Eaton* was once a part of the Pultney Grant of 1792. In the fall of that year a number of settlers bought land in this area, among whom were John and James Salisbury. Later, the Sinclairs, Eldreds, Pratts and others arrived; the Darrows, Tuckermans, Leaches and Andrews came after 1800. Among those prominent in government were Robert Avery and John Pratt, justices of the peace, David Gaston, supervisor, and Bennett Bicknell, John D. Henry and Windsor Coman, state assemblymen before 1815. James Pratt was the first physician as well as first school teacher.

Although most of its inhabitants were farmers, a small number settled in the villages of Morrisville, Eaton, West Eaton, Pratts Hollow and Pine Woods. The latter was founded by the Salisbury brothers in 1792. Pratts Hollow, as had been noticed, was established by John and Matthew Pratt; another prominent settler being J. F. Chamberlain who conducted a clothiery. This center received quite an impetus in 1806 upon the arrival of a colony of Irish Protestants. In the meantime Elisha Willis and others settled at what was known as "Log City," which in time was renamed Eaton. Eaton's growth was slow, there being but six homes there in 1806. In 1815 it boasted of a tannery, distillery, grist mill, carding works and the "Old Brick School." Among its well-known citizens were Squire Rufus Eaton, Samuel Chubbuck and Hezekiah Morse. West Eaton was then but a hamlet. Morrisville, though founded in 1796, was of no importance until the Cherry Valley Turnpike was constructed; its earlier settlers

being Thomas Morris, Dr. Isaac Hovey, John Farwell and Dr. W. P. Cleveland.

Lebanon, one of Chenango Twenty Towns, was probably named in honor of its first settlers, many of whom came from Lebanon, Connecticut. Originally, it was part of the purchase made by Col. William Smith of New London, Connecticut, though in a short time it was sold to Sir William Pultney. Among those who settled in the 1790s were Enoch Stowell, Jonathan Bates, David Felt, David Shapely, Benjamin Hatch, Deacon King, Daniel and Elisha Wheeler and many others. Early in the next century Silas Seymour, Daniel Clark, Curtis Hoppin, Matthias Cazier and others arrived. Its most distinguished pioneer was John W. Bulkley who came in 1797. Shortly afterward he was named Justice of the Peace, in 1801 he represented the area at the State Constitutional Convention and in 1808 was elected to the State Assembly. William S. Smith, also of Lebanon, represented the 17th district at Washington from 1813 to 1817.

Lebanon has had but few villages of which Smith's Valley, Middleport and Lebanon are the most important. The latter had as its first settlers the Merricks, Grays, Gilberts, Bullards and Thayers; at one time it was called the "Hollow." Middleport, founded by Enoch Stowell and Jonathan Bates in 1792, has the distinction of probably having the first cotton factory in the county. Smith's Valley, separated from Middleport by a stream, was little more than a hamlet.

Originally, the town of *Madison* was part of the Chenango Twenty Towns in 1788. Four years later it was sold to Sir William Pultney of England. Pultney's American agent, Robert Troup, opened this area for settlement; the actual disposition of land being in the hands of Benjamin Walker who let out the land on a contract basis. Pultney died in 1806 and his heirs, heavily in debt to London merchants, intended to sell their New York property so as to meet their obligations. Hearing of this and knowing what a loss this would mean to the settlers, Troup wrote off their contracts to Walker and accepted new ones in his own name. In this manner the intended sale was prevented and the settlers' equity secured. Most of these settlers were from New England, notably a group from Rhode Island including Gideon Simmons, Samuel Coe, Samuel Brownell and George Peckham. Others who came before 1800 included Samuel Clemmons, Thomas

Millen, Henry Bond, General Erastus Cleaveland, Samuel Rowe, Elijah Thompson and many others too numerous to mention. The Bancrofts, Burnhams, Parkers, Masons and others came after 1800. A decade later the census showed nearly three thousand people within the town.

Madison was made a town from Hamilton in 1807, its first officers being Erastus Cleaveland, supervisor, Jonathan Pratt, Israel Rice, Ephraim Blodgett, assessors, and Joseph Curtis, pound keeper. Others who served the town and county before 1815 were Amos W. Fuller, Stephen F. Blackstone, Amos Maynard and Gilbert Stebbins, justices of the peace, Cleaveland, Fuller and Blackstone also were state assemblymen. Prominent physicians included Drs. Elijah Putnam, Jonathan Pratt and Samuel Collister, while among the ministers were Ezra Woodworth, Joel Butler and Salmon Morton.

Early in this town's history communities developed at what were known as the "Opening" and Madison Center, but the construction of the Cherry Valley road gave rise to other villages that soon eclipsed the former and led to their disappearance. One of the newer centers was the village of Madison, whose early settlers included men like Asa B. Sizer, Dr. Samuel Barber and Judge Edward Rogers. In 1813 it contained some twenty-five homes, and a few stores and shops; three years later it was incorporated. A few miles to the west was the little hamlet of McClure's Settlement, sometimes called the "Hook." Not until the Chenango Canal was constructed did this center assume any importance when its name was changed to Bouckville, in honor of Governor Bouck. Another small community was Solsville, formerly known as Howards Mills and Dalrymple's Saw Mill.

Northeast of Madison is the town of *Smithfield*, acquired by Peter Smith in 1794 from the Oneida Indians. This area, known as the New Petersburg Tract consisted of fifty thousand acres and included most all of Smithfield and Fenner, northern Cazenovia, a part of Stockbridge and a large section of Augusta in Oneida County. State law prohibited such sales, but Smith circumvented this by obtaining this area on a lease for ninety-nine years. And when the State questioned this practice Smith managed by legal devices to retain title to some twenty-two thousand acres which he paid for at the rate of two dollars an acre. In the meantime Smith had sold and made a profit out of the remainder of the

original purchase. Jasper Aylesworth is credited with being the first settler in this town in 1795, though he was soon to be followed by Oliver Trumbull, Seth Griffen, Ithamar Bump, Captain Joseph Black, David Shipman and many others. Early in the next century, Stephen Risley and James Livingston, whose sister had married Peter Smith, settled in this town. By 1810 some twenty-six hundred persons resided in Smithfield. Among its few villages Peterboro was the most important. Named as the town was after Peter Smith, this village contained some ten buildings in 1806, increased by 1813 to thirty-five.

Peterboro even today is a very small village. On the other hand it has contributed some remarkable men such as Greene C. Bronson, Justice of the Supreme Court, Henry A. Foster, State and Federal Senator, J. S. T. Stranahan, United States Representative, Thomas Beekman, Nehemiah Huntington and most important of all Gerrit Smith, son of Peter Smith. Town government began in 1807, Peter Smith and Daniel Petrie being chosen supervisor and clerk respectively. Elisha Carrington was Peterboro's first state assemblyman. During these years the political and economic life of the community was definitely dominated by the Smith family. It was Smith here and Smith there, be it a section of land, an office in government, or a grindstone factory. Smith made quite a fortune out of these activities as well as from a small glass factory, the products of which today are eagerly purchased by antique collectors. Early in the nineteenth century, Peter Smith built a mansion for himself which was remodelled at a later date by his son. For many decades this splendid structure, equipped in a short time with running water, bath tubs, and with stoves in every room, graced the center of Peterboro until it was destroyed by fire in the 1930s. Within its walls many notables gathered to discuss burning political questions such as Women's Rights, Peace, Temperance, and here it was that John Brown made plans for the ill-fated raid on Harper's Ferry. The story of these stirring events will be told in the following volume. It is no wonder, therefore, that when people think of Smithfield they have in mind Peterboro, unmindful of the little settlement of Ellenwoods Hollow, founded about 1803, which today bears the name of Siloam.

Last among the towns established in 1807 is *Nelson*, named after the famous British Admiral. Originally Town No. 1 of

Clinton's Purchase, it was purchased in 1793 by Lincklaen who immediately threw it open for settlement. Prominent among those who entered this area were a group of Vermonters including men like Jedediah Jackson, Joseph Yaw, Eli Kent, Daniel Cooledge, Joseph Carey, Jesse Clark and Thomas Swift. Others, like the Richardson brothers, the Sims, Lyons, Blairs, Carpenters and Booths arrived in the course of the next few years. Among those who acquired some reputation were David Wellington, the first justice of the peace, Judge Lyon, Jedediah Jackson, and Dr. Heffron, pioneer physician. By 1810 the town had some sixteen hundred inhabitants, most of whom were farmers. Erieville, named after Eri Richardson, was founded at an early date, as was Nelson Flats which is in the northern part of the town. Prior to 1815, Nelson was not over prominent in Madison's history though its intense devotion to religion marked it as one of the better towns. Anxious to destroy the forces of evil which appeared to be in the ascendancy, the early settlers obtained the services of Elder Calvin Keys and under his guidance a number of revivals were held with evident success. Out of these efforts came the formation of the Baptist Society at Erieville in 1810, though a decade was to pass before this group erected a church. *Lenox*, formed from Sullivan in 1809, includes the city of Oneida and villages of Canastota and Wampsville.

Of the remaining towns, Georgetown, Fenner and Stockbridge, were founded in 1815, 1823 and 1836 respectively. *Georgetown* was taken from De Ruyter and was included in the Ludlow Patent of 1793, though it was not until 1803 that it received its first settler in the person of Ezra Sexton. Other early pioneers included Calvin Cross, Eleazar Hunt, Berry Carter and William Payne. Originally, its citizens wished to have the town named Washington, but owing to the presence of other towns by that name in the State, they adopted the Christian name of Washington. The first town officers were William Payne, supervisor, and Dr. E. Whitmore, clerk. Eleazar Hunt, Daniel Alvord, Ezra Sexton and Josiah Purdy became justices of the peace. Georgetown's only village at this time was known as Slab City, though for a time a small hamlet called Muller existed. Slab City lost its name in time and today is known as Georgetown. *Fenner*, once a part of the "Gore" and the New Petersburg Tract, received its first settlers late in the eighteenth century in the person of Alpheus

Twist and James Munger. Others, like the Cooks, Camerons, Coles, Roberts and Walkers followed. As the population increased a demand arose for separation from Smithfield and Cazenovia, in both of which towns the future Fenner rested. Opposition from these towns was natural but, in 1823, the Legislature of the State authorized the creation of Fenner. Town government began in the same year with Daniel Gillett and Sardis Dana being chosen supervisor and clerk respectively. Fenner's chief villages at the time were Perryville, which started life about 1810, Fenner and Chittenango Falls.

Stockbridge originally consisted of a part of the New Petersburg Tract and the "Six Mile Tract" that had been given to the Stockbridge Indians in 1784. These Indians were natives of Massachusetts but had moved west to Central New York where they were adopted by the Oneida Nation. Here they multiplied and upon the removal of most of the Oneidas in the 1820s to Wisconsin became the chief Indians of this region. In the meantime many white settlers moved into this area and rented farms of the Indians. As the former increased the latter became reluctant to part with their lands. Ultimately the State stepped in and by piece-meal purchases gradually acquired most of the Indian property. Most of these Indians then settled in Wisconsin, though a few families remained on the Oneida Reservation. The first white settlement was made in 1791 and included families like the Barneys, Edsons, Sloans, Rankins, Snows and Graves. Others followed during the course of the next few years but it was not until after the Stockbridge Indians had sold their land that any large population existed. Later agitation developed for separate town government and in 1836 a portion of Augusta and Vernon, in Oneida County, and a part of Smithfield and Lenox was formed into the town of Stockbridge. Prior to 1815 with the exception of a few families at Cooks Corners and Munnsville, the town had no villages. Today, it also has Knoxville and Stockbridge. Finally, mention should be made of the Mission founded by Rev. John Sergeant at Cooks Corners in 1800 for the education of the Stockbridge Indians. After the latter had moved away, the church building was used by several different faiths, notably the Baptist.

Lincoln, dating from the 1890s, had over a thousand inhabitants in 1900, but less than nine hundred in 1930.

CHAPTER XIII
ONEIDA COUNTY



CHAPTER XIII

Oneida County

DURING the eighteenth century this county was the ancestral domain of the Oneida Indians who befriended the Tuscaroras and welcomed the Stockbridge tribe from Massachusetts. As allies of the British, the Oneidas rendered good service during the French wars and allowed the former to build Forts Bull and Stanwix on their land; the former was destroyed by the French in 1756, the latter was lost by fire and flood in 1781. Although neither of these forts were actual settlements, American occupation began before the Revolution. The ravages of this conflict destroyed these frontier communities, but with the advent of peace the settlers returned to Oneida—this time to stay.

Now it will be remembered that the Property Line of 1768 reserved all of Central New York, except for a portion of Oneida, for the Indians. The area east of this line, however, was opened for settlement and within a few years was patented to several individuals. Some of these grants, such as that to Daniel Coxe and William Bayard, in 1770 and 1771 respectively, were within the present limits of Oneida. Most of the Servis grant, moreover, was within the town of Trenton. The owners of these vast estates welcomed settlement and in a short time a goodly number of pioneers had arrived. Others cast longing eyes on the rich lands to the west, but finding the Indians quite loath to part with the same were forced to wait upon London, for as long as the British Crown kept faith with the Property Line agreement, this territory was closed. Then came the Revolution and upon its close, a great clamor arose for prompt repudiation of this line. But the right of the Indians to their land was affirmed in a Federal Treaty of

1784. Though checked in this manner there was nothing to prevent the State of New York from purchasing this territory. Beginning in 1785 and continuing down into the 1840s a number of piece-meal purchases were made in those areas east of the Military Tract. Gradually, therefore, the territory now occupied by the Oneidas was thrown open for settlement, the Indians moving to Wisconsin.



GENESEE STREET LOOKING NORTH, UTICA

Hundreds of pioneers poured into this area before the close of the eighteenth century. Between 1791 and 1798 these people were residents first of Montgomery and then of Herkimer, and as such participated in the government and elections of these counties. Many of the gentlemen who later were active in the affairs of Oneida served as justices and officers during these years. Precisely how many persons lived within Oneida at that time is not known, though by 1798, the date of Oneida's independence, there must have been close to twenty thousand as the Federal Census of 1800 showed twenty-two thousand, almost half of whom lived in the towns of

Paris and Whitestown. Upon the organization of Oneida, the Council of Appointment at Albany named a number of justices and, as vacancies occurred, delegated these duties to others. Among those who were members of the bench between 1798 and 1815 mention should be made of Jedediah Sanger, Hugh White, David Ostrom, James Dean, George Huntington, Samuel Dill, George Brayton, Thomas W. Wood, Peter Pratt, Gerrit G. Lansing and as many others. The first Circuit Court was opened at a school house near Fort Stanwix in September, 1798, Judge John Lansing presiding. Earlier in the same year, the Hon. James Kent held the first session of the Court of Oyer and Terminer. About the same time Jedediah Sanger opened the first Court of Common Pleas.

During the same period, William Colbraith, Elizur Moseley, Charles C. Brodhead, James S. Kip, Benajah Merrill and Apollos Cooper were county sheriffs; county clerks being Jonas Platt, Abram Camp and Francis A. Bloodgood. District attorneys included Thomas R. Gold, Nathan Williams and Joseph Kirkland; surrogates were Arthur Breese, Joshua Hathaway and Erastus Clark. Gold, Clark and Kirkland also were Assemblymen, others being Richard Sanger, Theodore Sill, John Hall, Jesse Curtis, Nathan Smith, Henry McNeil, David Ostrom and James Lynch. Gold was also a member of Congress and for a time established a law school at Whitesboro. Kirkland, nephew of the missionary, was District Attorney and Utica's first Mayor under the city charter. Joshua Hathaway besides being surrogate was county treasurer and during the War of 1812 was stationed at Sackets Harbor as General in the Quartermaster's Department.

Politically, Oneida from 1798 to 1815 was Federalist, and severely condemned Jefferson's Embargo and Mr. Madison's War. The gubernatorial contests vividly reflect the heat of party strife. In 1801, Stephen Van Rensselaer received 2,042 votes to Clinton's 603, though the latter as the Republican candidate carried the State. Four years later, with the Federalist cause almost non-existent, the contest was between Morgan Lewis and Aaron Burr. Oneida gave Burr 1,860 votes, Lewis, 1,108, the latter gaining the election. In 1807, Daniel D. Tompkins, a Burrite, captured 1,779 votes to Lewis's 1,728, but Lewis was elected. In 1810, Jonas Platt of Oneida was the standard bearer for the Federalists who were loud in their condemnation of Madison's foreign policy and of

Tompkins, the Republican candidate for governor. Tompkins won the election, but in Oneida he received but 1,748 votes to Platt's 2,276. Finally, in the 1813 contest, Tompkins was again the victor over Van Rensselaer, Oneida's vote being 2,631 for Van Rensselaer, 1,895 for Tompkins.

Local political differences were matched in some instances by religious strife though, in the main, most of the early religious societies maintained an even course of events. Precisely when religious services were first held is not known. Frontier conditions were not generally conducive to spiritual affairs, though family and neighborhood gatherings must have been common. Public services were held in 1787 at Kirkland and during the next year and Rev. Samuel Eells, a Congregational pastor, preached for a time. The Congregational Church was extremely active during these early years, founding societies at Kirkland, Lee, Marshall, Augusta, Boonville, Camden, Vernon, Verona, Westmoreland, Rome, Utica, Paris and Sangerfield, those at Paris and Kirkland in 1791. Prominent among their clergy were Rev. Jonathan Edwards, missionary from New Haven, Connecticut, Rev. E. Steele, pastor at Paris from 1795 to 1817, Rev. Asahel Norton, who did splendid work at Lee and Marshall, and the Revs. James Tompson and Samuel Rich of Sangerfield. Under their guidance churches were erected and the gospel was spread throughout the county.

Equally active were the Presbyterians who founded societies at New Hartford, Whitestown, Bridgewater, Utica and Trenton, that at New Hartford being planted in 1791. Among their pastors mention should be made of Revs. Fish, B. Dodd of Whitestown, and John Stoddard and Daniel Bradley of Bridgewater and New Hartford respectively. The Methodists appeared in Augusta in 1794 and in a few years had societies at Marshall, Utica, Westmoreland and Rome. Baptist societies were founded at Sangerfield, Trenton, Utica, Vernon, Verona and Westmoreland between 1798 and 1812. A Unitarian congregation appeared in 1805 at Trenton under Rev. John Sherman, and Rev. Nathaniel Stacey planted a Universalist Church at New Hartford in the same year. The Protestant Episcopal Church had its beginnings at Utica in 1798 thanks to the efforts of Rev. Philander Chase, and in 1804 a local society was incorporated as Trinity Church, Rev. Jonathan Judd

being the first resident pastor. Two years later, Rev. Amos G. Baldwin became its minister and it was during his pastorate that Trinity Church was consecrated. Baldwin remained until 1818, during which time he also labored at Paris and Fairfield. Other faiths most certainly had communicants in Oneida during these years, though no evidence exists of any organized efforts. Oneida, however, was predominately Protestant, thanks to a rich New England inheritance and the presence of a number of Welsh settlers who retained their cultural identity in Welsh Baptist and Congregational Churches. Finally, mention should be made of the formation of the Oneida Presbytery in 1802.

Most of the pastors of these churches were active in humanitarian undertakings. In 1806, for example, there was organized at Utica the Female Charitable Society of Whitestown; eight years later it was renamed the Female Missionary Society of Oneida. In 1810 the Oneida Bible Society was formed at Utica, its first officers being Jonas Platt, Rev. Asahel S. Norton of Clinton, Rev. James Carnahan and Rev. Amos G. Baldwin of Utica. Many of its earlier reports were drafted by Erastus Clark. Four years later, the Utica Baptist Foreign Missionary Society and the Ancient Britons Benevolent Society were formed. In the meantime the Oneida Masonic Lodge had been founded, installation of officers taking place in 1806. Three years later a meeting of the Utica Uranian Society was held.

Closely related to these activities were the efforts of the medical profession of whom a number had arrived during the 1790s. Dr. Samuel Carrington, for example, appeared in Utica in 1794 though he seems to have devoted most of his time to the drug business; he also was postmaster. Other doctors were Benjamin Woodward, Alexander Coventry, Marcus Hitchcock, Solomon Wolcott, Jr., and David Hasbrouck, all of Utica. In the neighboring village of Whitesboro there were Dr. William Kirkpatrick, later a member of Congress and Superintendent of the Salt Works at Salina, Dr. Elizur Moseley, one time postmaster, Dr. Norton Porter, and Dr. Francis Guiteau, Jr. Dr. Guiteau was one of the founders of the Oneida Medical Society, formed in 1806, and held many offices in this notable society. Dr. Amos G. Hull of Utica was the Society's first president. The activities of this organization and

of the medical profession in general was a distinct contribution to the life of Oneida.

Equally impressive was the work of the early educators. Log school houses, which frequently served as church and court house, were soon replaced by modest frame structures. Joseph Dana is credited with being the first school master at Utica in 1797; others who labored in that village included Revs. Bethuel Dodd and David R. Dixon, and Gideon Wilcoxson and Eliasaph Dorchester. Polly Dyer taught the first school at Sangerfield and Rebecca Pomeroy at Westmoreland. Outstanding in the educational annals of Oneida was the organization of the Utica Academy. Realizing the need for more advanced work, the citizens of Utica in 1813 petitioned the State Board of Regents to found an academy in their village. The request was granted in 1814, and Jeremiah Van Rensselaer, Arthur Breese, Talcott Camp, Apollos Cooper and others became the first trustees. Rev. Jesse Townshend, a local grammar school teacher, became its first instructor. In 1816 a public subscription was started for the erection of a school building and in 1818 a brick edifice of two stories was thrown open for use. Rev. Samuel T. Mills then became its preceptor. The Utica Academy was located on Chancellor Square.

Industrially, Oneida has played an important rôle in the annals of the Inland Empire. Grist mills, tanneries, saw mills, and distilleries sprang up at an early date. Spafford records the presence of four breweries and twenty-four distilleries producing close to 185,000 gallons a year. He also mentions four paper mills, two batteries, three oil mills, two blast furnaces and three trip-hammers. In 1809 the Oneida Glass Factory Company was organized with a capital of \$100,000, and in 1811 the Oneida Rope Factory was founded. From an economic point of view these various industrial activities loomed larger. More significant was the spinning and weaving of cotton and woolen yarn and cloth, most of which prior to 1808 was done either in the homes of the settlers or in the clothing works of which there were a few. In the main, therefore, industry was on a domestic basis, though the inception of the factory system was not far behind.

During the year 1806 Whitestown received a settler from Rhode Island, Dr. Seth Capron. Thoroughly familiar with the manufacturing activities of his former home, Capron interested a number

of his friends in a scheme for local production. As a result, Capron, Newton Mann, Asher Wetmore and William M. Cheever bought land and water rights in February, 1808. Shortly thereafter Thomas R. Gold, Theodore Sill and Benjamin Walcott, Sr., were given an interest in the undertaking which was known as "Walcott and Company." By the fall of that year a dam, three story factory with the necessary machinery, two dwellings and a machine shop had been erected and a quantity of cotton yarn had been produced. In March, 1810, the company was reorganized as the Oneida Manufacturing Society, the parent of the present New York Mills, with a capital of \$200,000; its first trustees being G. G. Lansing, Theodore Sill, Seth Capron, Thaddeus Wakeman and William M. Cheever. Because of the presence of a large sheep industry in the county, the society was incorporated to make both woolen and cotton yarn; scythes and axes also were manufactured. Later, the society bought the Whitesboro Cloth Factory, which had been incorporated in 1811 for the making of cotton cloth by hand. Finally, in 1817, the power loom was introduced.

In the meantime the Oneida Society in 1810 purchased land and water rights in the village of Oriskany. At first the society intended to build and operate a cotton factory but later abandoned the idea and formed an association known as the Oriskany Manufacturing Company with an interlocking directorate. By 1813 the Oriskany Company was producing woolen goods. Shortly before there appeared the New Hartford Company and, in 1813, the Whitestown Cotton and Woolen Manufacturing Society was formed. The New Hartford Company was later reorganized as the New Hartford Cotton Manufacturing Company, while the Whitestown plant became a part of the New York Mills. Finally, for the period before 1815, there was organized in 1814 the Capron Cotton Manufacturing Company of Utica.

References to industrial activities appear in the county's early newspapers of which the *Whitestown Gazette*, begun in July, 1793, by Jedediah Sanger, Samuel Wells and Elijah Risley, was the first. Lack of support forced its discontinuance, though in 1796 Wells started it anew. Two years later its printer, William McLean, bought Wells' interests and moved the press to Utica where he published the *Whitestown Gazette and Cato's Patrol*. In 1803 McLean sold out to John H. Lothrop who renamed the paper the

Patriot. The next year it was known as the *Utica Patriot*; William Maynard succeeding Lothrop as editor in 1811. Early in 1815



KIRKLAND COTTAGE, HAMILTON COLLEGE, CLINTON
(Courtesy of Hamilton College)

the *Patrol* appeared under Seward and Williams though the following year it merged with the *Utica Patriot* under the name of the *Utica Patriot and Patrol*. Another early paper was the *Western Centinel*, begun at Whitesboro in January, 1804, by James Swords and lasted for several years. Several other papers appeared in other towns.

Oneida's industrial development, except for her mills and factories, was predicated upon an agricultural basis. Its farms yielded ample supplies for the brewing and distillery business and its cattle provided hides for the tanneries. Over its broad pastures and meadows roamed large herds of sheep, notably the Merino, recently imported from Europe. The advent of the woolen mills did much to stimulate sheep raising. In the meantime Utica had become an important port on the Mohawk. Here Moses Baggs, Peter Smith, John Post and others had erected shops, stores and the like, while Jason Parker ran stage and mail coaches to Onondaga, Canandaigua, Buffalo and Albany. The story of Utica's development will appear later though it is significant to note now its commercial importance. The business transactions of farmer, trader, merchant and manufacturer naturally promoted banking activity. During the early years most of the latter centered at the brick store in Utica, kept by the Devereaux brothers, into whose strong box went deposits for safe keeping and saving. Later, in 1809, Montgomery Hunt of New York arrived at Utica to open a branch of the Manhattan Bank on Hotel Street. Through the kindness of this bank, which lasted until 1818, the village fathers issued local notes. The founding of the Bank of Utica in June, 1812, should also be noted. The net result of all this tremendous growth was reflected in the rapid increase of Oneida's population. The Federal Census of 1800 showed some twenty-two thousand inhabitants; in 1810, there were almost thirty-four thousand, and in 1820 there were more than fifty thousand, one fourth of whom were in the towns of Whitestown and Paris.

Whitestown was the first town to be established within the Inland Empire. Pioneers moved into this area shortly after 1783, the first being Hugh White of Connecticut who came in 1784. Others soon followed, notably Jonas Platt, Amos Wetmore, Gerrit G. Lansing, William G. Tracy, Arthur Breese, George Doolittle and Thomas R. Gold, all of whom were active in political, economic and religious life. Here Rev. Bethuel Dodd came in 1794 to administer to the "United Presbyterian Societies of Whitestown and Old Fort Schuyler." Dodd died in 1804 and was followed by Revs. James Carnahan and John Frost. Other societies, as has been noted, were planted before 1800. And it was at Whitestown that Oneida's first newspapers were started. According to the

Federal Census of 1790 the population of the town included 1,891 persons of whom seven were slaves. At that time Whitestown covered a much larger area than it does now; hence these figures must not be taken too seriously. Only twenty-eight heads of families were listed by this census as being within the town proper. Ten years later the census showed forty-two hundred inhabitants, forty-nine hundred in 1810, and over fifty-two hundred in 1820. Truly this was Whitestown's golden age.

Whitestown's prominence is also attested by the fact that in 1802 it shared with Rome the seat of county government; heretofore Rome had this honor alone. Both villages had court houses and jails after 1806. Town government preceded this by many years, the first meeting being held in 1794. Upon the organization of Oneida, Jonas Platt of Whitestown became county clerk, a position he had held while within Herkimer. Francis A. Bloodgood and Abram Camp of the same town followed him. Among this town's villages were Whitesboro, New York Mills, Yorkville and Oriskany. The latter probably had as its first settler Abraham Van Epps who came in 1785. This community, as well as Yorkville and New York Mills, became known for their cotton and woolen mills. Situated less than five miles from Utica, Whitesboro for many years outdistanced the latter in size and business activity. Incorporated in 1813, its founders envisaged the future with satisfaction, but Utica's natural advantages could not be denied.

Paris' first settlers arrived in 1789 including John Humaston, Captain Rice, Benjamin Barnes and Aaron Simmons; these men locating on Paris Hill. Late in the same year Phineas Kellogg built a home near Sauquoit Creek. Others like John Butler, Asa Shepard, Abner Bacon, Nathan Robinson and Kirland Griffen came later. By 1800 over forty-two hundred people were within the town; ten years later there were nearly fifty-five hundred and, in 1820, sixty-seven hundred making it the largest town in Oneida. Among its villages were Paris, first known as Paris Hill, Sauquoit, Cassville and Clayville. Of these Paris was the most important and was the site of one of the first Congregational Churches in the county. Sauquoit, where a Presbyterian society was formed in 1810, was known for Judge James Orton's store and tavern. Cassville, settled by Elias Hopkins and Eleazur Kellogg, and Clayville were hardly hamlets. Not far from the latter was the

Paris Furnace, begun in 1802 and which for many years did a thriving business.

Augusta had close to two thousand inhabitants in 1800. A decade later it had topped that figure and in 1820 had over twenty-seven hundred. Part of this town was within the New Petersburg Tract and for many years was the scene of Samuel Kirkland's work among the Indians. Augusta's first settlers came in 1793 including men like Benjamin Warren, David Morton, John Alden, Joseph Forbes, Amos Parker and one named Gunn who erected the first house. Others followed during the next few years and in 1798 the area was set off as a town, taking its name from General Augustus Van Horn. The first town meeting was held at Timothy Pond's home, Thomas Cassety and Joseph Durkee being chosen supervisor and clerk respectively. John L. Knox became President of the Vernon Bank. Augusta Center, Knoxboro and Oriskany Falls were its first villages. Augusta Center was the most important and here it was that most of the religious groups had their inception. Knoxboro, once known as Cooks Corners and also Knox's Corners, had Chauncey C. Cook and John L. Knox as early settlers. Oriskany Falls, though but a hamlet, soon became the site for woolen manufacturing.

In 1810 *Bridgewater* had nearly eleven hundred inhabitants. Its growth, however, was slow as in 1820 the population had risen by only four hundred. Its first settler was Joseph Farwell who came in 1788. Later in the same year Ezra Parker arrived and soon a number of pioneers drifted into this area, notably the Waldo, Ives and Lyman families. Farwell and Ives settled on hills that bear their names; Parker finally settled in northern Bridgewater where he opened the first inn. Several grist mills, schools and churches appeared at an early date, the Presbyterians organizing in 1798. This society erected a church in 1805 which served the needs of the group until 1834 when another edifice was built at Bridgewater Corners.

Named after the New Jersey town, *Camden* had John W. Bloomfield and Samuel Royce as its first supervisor and clerk. In 1800 there were less than four hundred persons within the town though, by 1810, it had over eleven hundred. Its first settlers were Henry Williams, Jesse Curtis, Samuel Royce, Aaron Matthews, Benjamin Barnes, Israel Stoddard and others. Williams and

Stoddard became judges. Rev. Eliphalet Steele organized a Congregational society in 1798 and in a few years this group erected a church. Among its early pastors were Ebenezer Lavenworth and Oliver Eastman. The town's only community for years was Camden which was incorporated in 1834.

Deerfield, named after a Massachusetts town, received its first settlers in 1773 when George Weaver, Mark Damoth and Christian Reall arrived. Their efforts were abruptly terminated three years later when a roving band of Indians and Tories sacked and burned the settlement; Weaver being taken prisoner and sent to England. After the Revolution, Weaver returned to Deerfield where he found other pioneers building a new community. Among these were the Damoths, Realls, Harters and others. During the next two decades settlement was largely within the northern part of the town. Local government began in 1798, Dr. Francis Guiteau and Isaac Brayton being supervisor and clerk respectively. Later, Brayton was elected to the Assembly and may have been a communicant of the Baptist Church founded in 1798. Two years later the town had a thousand inhabitants; in 1810 it had arisen to twelve hundred, and in 1820 there were twenty-three hundred. Most of these were farmers though a few lived in Deerfield Corners, the only village for many years.

Floyd, with but seven hundred inhabitants in 1800, was named after William Floyd, signer of the Declaration of Independence. Town government began in 1796, Stephen Moulton and Moses Coffeen being its first officers. Upon becoming a part of Oneida, Abel French was chosen supervisor, and after him were Jarvis Pike, Nathan Townsend and Ephraim Robbins. French also represented the town at Albany for several terms. Floyd's first settlers came in 1790 including Captain Pike, Stephen Moulton, William Allen, James Pike and Hope Smith. Captain Pike opened the first tavern and Elder Simeon Jacobs founded a Baptist Society in 1806. Floyd's only village at that time was Floyd Corners. In 1810 the town's population had arisen close to nine hundred; in 1820, it was nearly fifteen hundred.

Remsen's growth was still slower, there being less than a thousand inhabitants by 1820. Though organized a town in 1798, Remsen received its pioneer in 1792 in the person of Barnabas Mitchell who settled north of the village of Remsen, the town's

only community. John Bonner, Nathaniel Rockwood and Jonah Dayton came in 1793; others followed later. Named after Henry Remsen, a proprietor of the Remsenburgh Patent, this town's first officers were Ephraim Hollister, Gershom Hinckley and Broughton White. James Smith was the first settler and tavern keeper of Remsen village, founded in 1795. Early in the next century the town received an influx of pioneers from Wales, notably David Mound, G. I. Jones, John Owens, Hugh Hughes and John James. The influence of these Welsh Protestants upon the life of Remsen has been profound.

More significant was their effect upon *Steuben*, named after Baron Steuben, friend and military aide to General Washington. Steuben was formed from Whitestown in 1792; the following year, Roswell Fellows and Jedediah Phelps became supervisor and clerk respectively. Samuel Sizer is credited with having come to this town in 1789 to handle the interests of Baron Steuben who received a grant of land for his services in the Revolution. Other pioneers were Simeon Fuller, David Starr and the Brooks family. No one, however, is better known than Baron Steuben who spent most of his life after 1789 in this town where he died in 1794. Steuben's slow development may be explained by the absence of improved highways and a soil not suited to the raising of grain. On the other hand it became known as a butter center. Particularly noticeable was the influence of the Welshmen who in the late 1790s entered this area in relatively large numbers; among these were Griffith Rowlands, William Williams, Evan Davies, Hugh Roberts, Owen Griffith, Deacon William Jones and John Parry. Steuben's population rose from five hundred in 1800 to fourteen hundred in 1820.

Some of the inhabitants of Steuben moved to *Rome* which in 1800 had almost fifteen hundred persons within its limits. Rome received its first settlers in 1784 when Jedediah Phelps and James Dean took up land at Wood Creek. Others came in due time including John Barnard, David Brown, George Huntington, Joshua Hathaway, Dr. Stephen White, Moses Fish and John Niles. Grist mills, inns, schools and shops arose, and the Congregationalists and Methodists formed societies. Among those who made a name for themselves were Jedediah Phelps, James Dean and George Huntington, county judges, Henry Huntington, merchant and banker,

John Barnard, tavern keeper, and Thomas Walker, printer of the *Columbian Gazette*, founded in 1799. The activities of the Western Inland Lock Company in building a canal from the Mohawk River to Wood Creek in 1797 did much to stimulate the growth of the town. Peter Colt of Rome had much to do with the building of this canal. About the same time a block house was erected and in 1813 the Federal Government constructed an arsenal. These improvements plus the highways brought many people to this town which by 1810 had a population of over two thousand; ten years later it had risen to thirty-five hundred. Rome's importance is also shown by the fact that it was the county seat prior to 1802; after that date it shared that honor with Whitestown. Among its early villages were Ridge Mills, Greens Corners and Rome. Spafford described the latter as a "pleasant and thriving post village" with about ninety buildings.

Trenton's first settler was Gerrit Boon who came in 1793 to promote the fortunes of the Holland Land Company which had title to this area. Boon named the tract "Oldenbarneveld." Others soon followed such as John Storrs, Robert Hicks, William Rollo, Peter Schuyler and John P. Little. Town government began in 1797, Adam G. Mappa and John P. Little being supervisor and clerk respectively; later, Storrs, Schuyler and Rollo became supervisors. Trenton's more prominent inhabitants were Dr. Luther Guiteau, one time President of the Oneida Medical Society, Francis A. Vander Kemp, Assistant Judge of Oneida, and Colonel Adam G. Mappa, who followed Boon as agent for the Holland Land Company. Among its villages were "Oldenbarneveld," now known as Trenton, and Holland Patent. The former was settled by Thomas Hicks, John Garrett, Edward Hughes and Hugh Thomas; the latter by Noah Simons, Rowland Briggs, Benjamin White and others. In 1800 the population of the town amounted to some six hundred persons; a decade later it stood at twice that number and in 1820 it was close to twenty-six hundred.

James Dean and Silas Phelps arrived in *Westmoreland* in 1786; Ephraim Blackmer and Nehemiah Jones came the next year. Others who followed included Samuel Laird, John Blair, John Townsend, John Vaughan, Joseph Stillman and Nathan Loomis. The northern part of this town was settled first and it was not until after 1800 that people moved into other parts. On becoming a part of Oneida,

Dean became a county judge and was twice elected to the Assembly. Ephraim Blackmer was a justice of the peace and an assistant county judge. Roderick Morrison was a member of the Assembly. Westmoreland's early clergy included William Bradford, Joel Butler, and James Eells. Abraham Van Epps was an early merchant and Calvin Butler an early teacher. In 1800 this town had fifteen hundred persons though by 1810 it had fallen to eleven hundred due to cessions to Verona and Vernon. In 1820 there were twenty-seven hundred inhabitants. Its villages included Lowell, Hampton and Lairdsville. The latter, named after its first settler Samuel Laird, was the seat of early Baptist activities. Stephen Stilson settled in Lowell in 1802. Hampton was settled in 1789, Daniel Seely, Elijah Smith and Samuel Starr were early pioneers.

Western received as its early settlers Asa Beckwith and Henry Wager, in 1789. Others followed, notably General William Floyd, signer of the Declaration of Independence. Floyd was one of a group of men who bought Fonda's Patent and conveyed land by leasehold rather than in fee simple. In the opinion of several writers this procedure explains in part the slow growth of the town. By 1800 it had a population of nearly fifteen hundred inhabitants and had close to a thousand more in 1810. The loss of Lee in 1811 reduced this number and in 1820 there were only twenty-two hundred persons in Western. Local government began in 1797, John Hall being chosen supervisor; he was followed by Henry Wager who held that office for more than twenty years. The Baptists, Methodists and Presbyterians were active prior to 1815. Westernville, the town's first village, contained less than two hundred persons.

Oneida, as has been shown, once contained several towns that are no longer within its authority. These were Champion, Lowville, Layden, Mexico, Redfield, Turin, Watertown, Bengal, Constantia, Richland, Scriba and Williamstown. On the other hand several towns were formed after 1800 and today are within the county. Of these *Annsville* was settled in 1793 by John W. Bloomfield; Elias Brewster was also an early pioneer. Taberg, its chief village, was known by 1809 for its blast furnace operated by the Oneida Iron and Glass Manufacturing Company. *Ava* was settled by Ebenezer Harger, Abner Wood, Benjamin Jones, Justus Beardsley and Philo Harger. *Boonville*, named after Gerrit Boon,

had a population of four hundred in 1810 and four times that amount a decade later. Its early pioneers included Andrew Edmunds, Luke Fisher, Aaron Willard, Phineas Southwell and others. Congregational and Baptist societies were formed before 1815. Boonville was its chief village.

Florence had about four hundred inhabitants in 1810; a decade later there were over six hundred. Settlement began in 1801, Amos Woodworth, John Spinning, Clark Crawford, Benoni Barlow and Norman Waugh were early pioneers. Some of these and others settled at "Florence Hill." Asa Jenkins and David Young were its first supervisor and clerk respectively. The Congregational Church was formed in 1816, Rev. Samuel Sweezey being the first pastor. *Forestport*, formed from Remsen in 1869, had over twelve hundred inhabitants in 1870. *Kirkland* was named after Rev. Samuel Kirkland, missionary to the Oneida Indians. Kirkland's interest in the Indians predated the Revolution and thanks to his efforts the Oneidas were neutral during that conflict. Following the war he labored among these Indians and in 1793 was instrumental in bringing about the founding of the Hamilton Oneida Academy, concerning which comment already has been made. Kirkland's first settlers were Moses Foot, Barnabas Pond, Levi Shearman, Randall Lewis and others, all arriving before 1788. Others who followed included Thomas Hart, Judah Stebbins and Rev. Asahel Norton, first Congregational pastor. Kirkland's villages were Manchester, founded in 1788 by Robert Parke and later became known as Kirkland, and Clinton. The latter was settled in 1787 by New Englanders; among its early citizens were James Stebbins, Ephraim Hart and Jesse Curtis. Moreover it was at Clinton that the Hamilton Oneida Academy was started. When organized as a town, Kirkland had over two thousand inhabitants.

Lee, named after a Massachusetts town, had over two thousand inhabitants in 1820. Stephen and Reuben Sheldon settled here in 1790. David Smith, Stephen Salisbury, Daniel Spinning, James Young, Elisha Parke and others came later. The first town meeting was held in a school near Samuel Darlington's home, James Young and West Waterman being the first officers. A Congregational Society was founded in 1797, James Southworth being an early pastor. The town's villages are Lee Center, Lee, Delta, West Branch and Stokes. *Marcy*, named after the governor, was made a

town in 1832; its first settlers being John Wilson, John F. Allen and a Mr. Camp. Wilson was followed by his brothers, Isaac and Jacob. The first settlement was in 1793. Marcy's chief centers are Stittville and Marcy.

Marshall, erected in 1829, had a population at that time of about nineteen hundred persons. In this town the Brothertown Indians of New England located though, upon the arrival of white settlers in 1793, they began to sell their land; by 1821 most of these Indians had moved to Wisconsin. David Barton is credited with being the first pioneer and was followed by Simon Hubbard, Levi Barker, Warren Williams and others. A Congregational Church appeared in 1797; four years later the Hanover Church and Society was formed. The Baptists organized in 1797. Forge Hollow was an early center, furnaces being erected here in 1801 by Daniel Hanchet, John Winslow and Ward White.

New Hartford was started by Jedediah Sanger in 1788; Salmon Butler, Joel Blair, Agift Hill, Stephen Bushnell and Amos Ives followed. Located on the Seneca Turnpike this town grew rapidly though its history up to 1827 was that of Whitestown. During this period the town became famous for its mills, notably the Capron Factory. Judge Sanger and General Oliver Collins were important citizens. In 1830 the town had a population of thirty-five hundred, some of whom lived in the villages of New Hartford, New York Mills and Washington Mills. *Vernon* was formed in 1802 and had a population of fifteen hundred inhabitants. Josiah Bushnell arrived here in 1794 and was followed by Levi Bronson, Stephen Carter, Elijah Webber, Seth Holmes and others who took up land at what was called Baschard's location. Gideon Skinner, Ezra May, Samuel Shed and others settled on the Oneida Reservation. On Van Eps' Patent, Abraham Van Eps, Josiah Patten, William Root and others located. Vernon Center, Vernon and Oneida Castle are its chief villages. *Verona* was settled in 1792 by George A. Smith, Asahel Jackson and La Whiten de Wardenou in 1796. Russell Brooks, Fisher Ellis, Noah Langdon and others followed. Martin Langdon's home, close to Verona Village, was the scene of the first town meeting, Jedediah Phelps and Eleasar Ellis being supervisor and clerk in 1802. Prior to 1820 the northern part of the town was very sparsely settled. Verona,

founded in 1797, was its chief village, though for many years it was known as "Hand's Village" after Ichabod Hand, an early settler. Durhamville was but a collection of log houses even as late as 1826, and New London was not founded until 1824.

Vienna, known first as "Orange" and then as "Bengal," was settled by Timothy Halsted, Peter Gibbins, Isaac Babcock, Eliakim Stoddard, Allen Nichols and others. Stoddard was the first supervisor. Today its chief villages are Vienna, once known as Parker's Corners, North Bay, McConnellsville and West Vienna. The town had some thirteen hundred inhabitants in 1820. *Sangerfield*, named after Jedediah Sanger, received its first settler, Zerah Phelps, in 1791. Minierva Hale and Nathan Gurney came the next years, while the Dyers, Bellows, Fords and Strattons came later. David Norton and Thomas Brown were the town's first officers while yet within Herkimer. Its population in 1800 was about eleven hundred; a decade later it was thirteen hundred and in 1820 it topped the two thousand mark. Amos Mussy, Oliver Norton, Justus Tower, John Williams and Josiah Bacon were supervisors between 1800 and 1815. Sanger was high in the judicial profession, Joseph Tanny edited the *Christian's Weekly Monitor* in 1814, Revs. James Thompson and Samuel Rich were Congregational pastors, and John Williams was an early postmaster. The town's villages were Waterville, founded in 1793, Sangerfield, known as the Center, and Stockwells Settlement. Waterville for a time was known as the "Huddle" and experienced a disastrous flood in 1804.

Important as all these towns have been in Oneida's history, none of them equals *Utica*. Originally part of Cosby Manor, this area was a center for many fierce contests during the Indian Wars and the Revolution. Here, the British built a fort in 1759, known historically as Old Fort Schuyler. Although not a settlement, its stockades gave protection to troops and traders. Following 1783, Cosby Manor was surveyed and divided among its proprietors, John R. Bleecker, J. M. Scott, General Philip Schuyler, and General John Bradstreet's heirs. Under their direction the area was opened for settlement though Philip Morey, his three sons, and Francis Foster were then living there as squatters. William Alverson, owning a lease from Schuyler, found these people when he appeared in 1788. In the wake of Alverson came a number of settlers, notably

Jason Parker, John Bellinger, James S. Kip, Stephen Potter, John Post, Nicholas Smith, Matthew Hubbell, John Cunningham and Jacob Christman. Sensing the trade advantage, Post opened a store in 1790 and did a good business with Indians and settlers for many years. He also operated several freight and stage boats which connected Old Fort Schuyler with Schenectady. Post was also the first postmaster. The construction of a bridge over the Mohawk in 1792 did much to stimulate the growth of the settlement.

During the 1790s other settlers arrived among whom were Moses Baggs, who built a tavern and store in 1794, Peter Smith, who ran a store east of Genesee Street and erected a pot-ashery in 1793, Apollos Cooper, who became a member of the Bench, John C. Devereaux, the banker, and many others. Nathan Williams, active in local politics, David Ostrom, County Judge, Drs. Solomon Wolcott and Francis Guiteau and Marcus Hitchcock should also be mentioned. Many of these gentlemen must have been present at a meeting in 1798 when the name Utica was chosen to replace that of Old Fort Schuyler, though in the articles of incorporation both names are used. Among its early officers were Francis A. Bloodgood, Talcott Camp, Abraham Varick, Nathan Williams, David W. Childs, Isaac Coe and Worden Hammond. These gentlemen and their successors took their duties seriously. A fire company was organized about 1805, an engine purchased three years later, the assize of bread established, a public market was built in 1813, and considerable attention was given to such matters as education, water supply, poor relief, highways and the like.

In 1794 Utica was nothing but a collection of seven or eight houses, though by 1800 there were sixty homes which sheltered possibly two hundred persons. Four years later one writer reports "one hundred and twenty houses and a long train of merchants stores and other buildings." By 1810 the population had risen to sixteen hundred; a decade later it was close to three thousand. And upon being established a town in 1817 it had nearly seven thousand inhabitants. Fifteen years later, it was incorporated as a city with a population of over nine thousand. In the meantime its churches had grown and multiplied, its schools well established and its inhabitants were active in civic and political undertakings. Travelers by stage or boat marvelled at Utica's growth, found its taverns and hotels the best between Albany and Buffalo, witnessed

patriotic demonstrations, such as that in 1814 to Commodore Perry, and were able to purchase from its merchants goods and commodities of every type and description. Surely Utica as well as the entire county had grown by leaps and bounds since the first settlers had arrived. Its population had tripled since 1810. Firm and lasting foundations had been reared for a county that was destined to play an important rôle in the annals of the Inland Empire.

CHAPTER XIV
TOMPKINS COUNTY



CHAPTER XIV

Tompkins County

AMONG the Iroquois Nations there was one tribe, mighty in battle, that built a home for themselves around the clear waters of Cayuga Lake. These Indians called themselves the Gue-u-gweh-o-no or the "people of the mucky land," which may be a reference to the marshy land at the foot of Cayuga Lake. Hence from these Indians is derived the name for this beautiful body of water. In all probability these peoples heard from their chiefs, who attended the council meetings of the Confederacy, of the advent of Champlain into the Mohawk country, and some of them must have seen with their own eyes Étienne Brulé as he trod through what is now Tompkins County in the hope of bringing aid to Champlain who was hovering in the fall of 1615 around Oneida Lake. Brulé, as we know, did not arrive in time to prevent the defeat of the French at Nichols Pond. Nevertheless, he was the first white man to make his appearance in Tompkins County. Others soon followed, notably those Jesuit Fathers who finally succeeded in planting a mission at St. Joseph's. French traders came in their wake and for a time it looked as though the Lily Banners of France were to be permanently placed above Lake Tionero, the Indian name for Cayuga Lake. But the Iroquois Nations had never forgiven nor forgotten Champlain's invasions and, casting their lot in with the English, the Confederacy helped to drive the French out of Central New York. That was in 1763 and for over a decade peace reigned in the New World. The day came, however, when the Thirteen Colonies made their bid for independence and war once more came down upon this fair country.

British intrigue, coupled with fair promises, led the Confederacy to raid the Mohawk Valley and terrible was the toll they exacted of

the early settlers. Determined to stop these marauding bands, Washington sent General Sullivan, in the fall of 1779, to smash the might of the Six Nations once and for all. And so, down upon the villages and homes of the Senecas and Cayugas marched an American army. Fierce was the destruction wrought by the latter. The Battle of Newton broke the heart of Indian resistance and the village of Kanadesaga, near modern Geneva, was burned and destroyed. The Seneca stronghold of Genesee was next to totter and fall and, in a few weeks, the Cayuga village of Coreorgonel, a short distance from Ithaca, was destroyed by detachments under Colonel Dearborn. The twilight of the Iroquois Nations had begun and when peace was restored in 1783 most of the Cayugas, except for a small number who settled on a reservation, migrated north into Canada. The country of the Cayugas was now ready for white settlement.

During the course of the next few years a small number of settlers trickled into this region, most if not all of whom were veterans of Sullivan's army. These men had seen the fertility of this country while in service and felt certain that this was their promised land. None of them had legal title to the land they occupied and were subjected to many difficulties once this area was surveyed into the Military Tract and opened for lawful settlement in 1791. Among those who came before this date, mention should be made of Robert McDowell, Jonathan Woodworth and others from Kingston, Pennsylvania, and Jacob Yapple, Isaac Dummond and Peter Hinepaugh who were from Kingston, New York. Both groups occupied land near or within the site of present day Ithaca. Other pioneers arrived shortly thereafter, and a community soon developed at Lansing in 1792. In that year the State Legislature, anxious to promote the development of this country, authorized the construction of a road from Oxford, Chenango County, to Cayuga Lake. By 1795 this highway was completed between Virgil and Ithaca as well as a branch that ran from Virgil to Keeder's Ferry (near Ludlowville) on Cayuga Lake. Later, in 1804, the Bath-Jericho road, which ran through Ithaca to Bath, was chartered. Three years later the Owego-Ithaca Turnpike was organized and a road was opened in 1811. In the same year, Ithaca was connected by a road with Geneva. As a result of these improvements

emigrants from Eastern New York, New England and Pennsylvania swarmed rapidly into the northern part of Tompkins County; the southern three towns, which were included in the Watkins and Flint's Purchase, were largely peopled by settlers from Pennsylvania. Many of these pioneers came after 1815 and it is for that reason



GENERAL VIEW OF ITHACA FROM SOUTH HILL, 1939

(Courtesy of De Witt Historical Society of Tompkins County)

that the story of settlement in Tompkins County is carried somewhat beyond the limits followed in narrative of the other counties.

Due to the fact that most of the present Tompkins County was included within Cayuga and Seneca Counties prior to 1817, no reliable estimate can be made of the number of people then living in this area. Spafford reports that in 1810 some eighteen hundred persons dwelt in the town of Dryden and some thirty-two hundred at Ulysses. Within Ulysses was the village of Ithaca which Spafford states had forty homes and a few mills. In 1818, according to a map in the office of the county clerk, Ithaca had a population of 611 persons. Probably, there were over fifteen thousand persons within the county at the time it was created, as the Federal Census of 1820 shows a population of 20,681. The greater share of these

people were farmers, though a fair number ran taverns, grist mills, distilleries, stores and shops and resided in or near the many small villages that sprang up in all parts of the county.

Within these villages, or at convenient cross roads, a number of churches and schools were built at an early date. A Methodist society, for example, was established in Ulysses in 1795, and a Congregational church, a log cabin affair, was erected near Ludlowville in the town of Lansing about 1800. Rev. Joshua Lane was the first pastor of a Congregational society which appeared at Groton in 1805. Two years earlier the Baptists were organized at Etna in the town of Dryden. In Ithaca religious gatherings under the Methodists began about 1793, though they seem to have been discontinued prior to 1800. Presbyterian missionaries came to Ithaca in 1804 and succeeded in planting the first permanent religious society in that town. At that time it was known as the Second or South Presbyterian Church of Ulysses, the First having been founded at Trumansburg about a year earlier. Rev. Gerrit Mandeville was the first pastor of the church at Ithaca which appears to have had considerable difficulty in keeping itself intact and was rescued from almost certain death by Rev. William Wisner in 1816. Under the influence of Dr. Wisner, the society forged forward and erected within two years a small church which faced the village park. In the meantime the Methodists reappeared at Ithaca, thanks to the efforts of David Ayers and Rev. James Kelsey. By 1820 this society had grown to a marked degree and had erected a church, costing \$5000, at the corner of what is now Aurora and Court Streets.

Not until 1822 were the Episcopalians numerous enough in the village of Ithaca to warrant organization, though services appear to have been held before that date. Rev. Samuel Phinney became the first pastor of this society in 1822, services being held in the Academy building. Phinney was followed by Rev. E. G. Geer who officiated until 1828; it was under his direction that a small brick church was erected which soon had to be enlarged during the ministry of Rev. Ralph Williston, who resided at Ithaca between 1828 and 1830. In the meantime the First Baptist Church of Ithaca had been organized in 1826, the first meetings being held at the court house. Thanks to the efforts of Rev. O. C. Comstock and Elder John Sears, this society continued to grow and a hand-

some brick edifice was built in 1827 at a cost of \$7000. Three years later Rev. John Schermerhorn assisted in forming a Reformed Protestant Dutch church, his successor being Rev. Alexander M. Mann. In 1833 the African Methodist Episcopal Zion Church



GENERAL VIEW OF ITHACA FROM SOUTH HILL, ABOUT 1870

(Courtesy of De Witt Historical Society of Tompkins County)

was established at the corner of Green and Geneva Streets, Rev. Mr. Johnson being an early pastor. About this time the Roman Catholic communion made its appearance in Ithaca under the hand of Rev. Father Gilbride whose work was crowned by the erection of a small church on Geneva Street.

Notices of these religious efforts may be found in the papers of Ithaca of which the *Seneca Republican* was the oldest. This paper made its initial appearance on Independence Day in 1815, the publisher being Jonathan Ingersoll. The following year

Ebenezer Mack, who had come to Ithaca in 1814, purchased this paper and renamed it the *Ithaca Journal*. Originally a weekly, its owners in 1872 changed it to a daily and, as such, it has continued ever since. Other early papers included the *Ithaca Chronicle*, started in 1828 by D. D. Spencer; the *Western Messenger*, begun in 1826 by A. P. Searing; the *Jeffersonian and Tompkins Times*, founded in 1835 by Charles Robbins; the *Western Museum and Belles Lettres Repository* and the *Philanthropist*, O. A. Bronson being the founder of the latter. At Trumansburg, in 1827, W. W. Phelps started the *Lake Light*, which ran for two years, and in 1833 D. Fairchild established the *Trumansburg Advertiser*, which lasted a short time.

From the files of these papers, as well as from other sources, it is established that a Tompkins County Medical Society was formed in 1818. Among its earlier members were J. C. Hayt, A. J. Miller and Dyer Foote, all of Ithaca, Augustus Crary of Groton, J. C. Hall of Enfield, Jason Atwater of Hector, David L. Mead of Caroline and J. W. Phillips of Dryden. Two years later a County Agricultural Society was founded, William T. Southworth being the first president; Alexander Bowers, George Robertson, Peter Himrod, William Morrison and Job Allen were the first vice-presidents. Probably this society was in existence before 1820, as the earliest reference to its activities appears in the papers of 1820 indicating a prior existence. For several years this organization flourished but in time it died, only to be reorganized in 1841 and again in 1858. Another early society was the Tompkins County Bible Society, established in 1828. Mention should also be made to the "Moral Society" founded at Ithaca in 1821 for the purpose of preserving order and respectability in that community, which then seems to have been infested by idlers and men of low standing. Acting as a vigilance organization, its members, which included the most influential citizens, bore down upon all offenders. After a mock trial, the unhappy victim was often drenched with water, or thrown into the pond, after which a night was spent in the village pound with the pigs and swine.

The activities of the "Moral Society" should in nowise imply the absence of government or the presence of lawyers. Organized as a county in 1817, an energetic Board of Supervisors hastened to construct a court house on the street facing DeWitt Park. It was

a wooden structure of two stories with a steeple that seemed to indicate the aspirations of the county. Among the lawyers who frequented the halls of this building and its successor were David Woodcock, Benjamin Johnson, Charles Humphrey, Amasa Dana and A. D. Bruyn. Some of these gentlemen, as well as others, were prominent at Albany and Washington. Bruyn, for example, was a member of Congress from 1837 to 1838, as were Cyrus Beers of Ithaca, 1838 to 1839; Oliver C. Comstock of Trumansburg, 1817 to 1819, and Charles Humphrey of Ithaca, 1825 to 1827. Among those who served at Albany, reference should be made to Ezra Cornell, Timothy Williams, Josiah B. Williams, Edwin C. Stewart, John H. Selkreg, Senators, and Elijah Atwater, John J. Speed, William R. Fitch, Alvan Hulbert and William H. Bogart, Assemblymen.

Turning to the towns of Tompkins County one finds that *Caroline* was formed from Spencer, Tioga County, in February, 1811. Captain David Rich of Vermont is credited with having been the first settler. Captain Rich came in 1795 and located near Willow Ridge where in time he established a tavern. Local sources indicate that he held many offices in Caroline during its earlier years. In the next year a Mrs. Earsley arrived from New Jersey with her four sons and daughters, and for some time these two families constituted the only settlers in that town. In 1798, General John Catine arrived at what is Motts Corners where he built a mill. Others who followed during the course of the next few years were Thomas Tracey, Samuel Yates, Joseph Chambers, Richard Bush, Hartmore Earnest, Levi Slater, Henry Quick and Lemuel Yates. Solomon Robinson and Daniel Hedges are said to have built the first tannery in Caroline about 1816; the first school teacher being John Robinson in 1802. The first town meeting was held in 1811, William Rounsvell and Levi Slater being chosen supervisor and clerk, respectively. Other early supervisors included John Speed, Robert Freeland, Augustus Boyer and Dr. Daniel Mead. Among the villages within Caroline are Slaterville, West Slaterville, Speedsville, Motts Corners and Caroline Center. Rev. John Griffen is said to have been the first pastor of the Methodist church, founded at Slaterville in 1813, though it was not until the 1830s that a church was built. Rev. George Harmon aided in founding a Methodist society at Caroline Center in 1820; in the same year he

established a similar organization at Speedsville where, in 1842, Rev. George Watson founded St. John's Protestant Episcopal Church. Speedsville was once known as Cantine's Mills. No estimate can be given of Caroline's population in 1810 though in 1820 it was listed as being over sixteen hundred.

Danby, named after a town in Connecticut, was set off from Spencer, Tioga County, in 1811 and became a part of Tompkins County in 1823, at which time it had a population of two thousand persons. Among its earlier pioneers were Isaac Dummond, Dr. Lewis Beers, Jabez Beers, Joseph Judson, William R. Collins and David Clark. Others who followed were Lewis Beardsley, Benjamin Jennings, Elbert Curtis, Charles Wright and John Miller. Town government began in 1811, Stephen Beers and Uri Hill being elected supervisor and clerk, respectively. Other supervisors have been Benjamin Jennings, Elbert Curtis, Chester W. Lord, Miles Mix and Eli Beers, to mention only a few. Beers Settlement, often known as South Danby, was the earliest village in this town, Jacob Yapple, Dr. Lewis Beers and Joseph Judson arriving here in 1797. Elias Deyo erected the first house at Danby in 1798, and in 1801 Abner Beers opened a general store in the same village. A little later Moses Barker, Jared Patchin, William Hogg and others located at West Danby. Among the churches established at an early date was a Presbyterian society in 1807, a Methodist in 1811, a Swedenborgian in 1816, and another Methodist organization in 1869. In 1867 the Presbyterian society became Congregational. Early pastors included Elijah Bachelor and Daniel Loring.

Dryden, named in honor of the great English poet, was created a town from Ulysses in 1803. The first settlement was begun in 1797 by Amos Sweet, who located on the site of the future village of Dryden. Ezekial Sanford, David Foot, Ebenezer Clauson and Captain George Robinson settled at Willow Grove in 1798. Other pioneers included Lyman Hurd, Dr. Nathaniel Sheldon, Joel Hull, Peter Snyder, Daniel Lacy and John Ellis, the latter becoming a local judge and, in 1832, a member of the Assembly. The first town meeting was held in 1803, George Robinson and Joel Hull being chosen supervisor and clerk, respectively. Parley Whitmore, John Ellis, Jesse Stout and Hiram Snyder were among the other supervisors that followed. A Baptist society was located at Etna in 1804, a Presbyterian at the village of Dryden in 1808, by Rev. Jabez Chadwick, and a Methodist at West Dryden in 1811 by

Rev. George Densmore. Later, in 1835, a Methodist group appeared at Etna. Among the early villages in this town were Etna, Varna, Freeville and Dryden, the latter being incorporated as a village in 1857. David P. Goodhue was Dryden's first president. In 1810 close to two thousand persons had settled in this town; a decade later there were nearly twice as many.

Named after a town in Connecticut, *Enfield* remained within Ulysses until 1821 when it was set off as a town in its own right. John Giltner came in 1804 and was followed by Judah Baker, John White, Peter Banfield and John Appelgate. Others who arrived before 1815 included Daniel Konkle, Jonathan Rolfe, Gilbert Longstreet, James Bailey and James Rumsey. John Appelgate is credited with having opened the first tavern in this town, and Rev. John Lewis established a Baptist society in 1817. Four years later a branch of the Christian Church was founded by Rev. Ezra Chase. In 1832 Rev. William Page introduced the Presbyterian faith and, three years later, the Methodists entered the town under Rev. Joseph Pearsall. Among those who served as supervisor during Enfield's early history were Walter Payne, John Appelgate, Gilbert J. Ogden, William Hunter, Cyrus Gray and David Atwater. Enfield was predominately an agricultural center, though the three villages of Enfield, Enfield Center and Enfield Falls developed in due time; these villages, however, were largely composed of persons who directly or indirectly were connected with the agricultural life of the town. Enfield's growth was slow, there being but thirteen hundred inhabitants in 1820, making it the smallest town in the county from point of population.

Groton, set off from Locke, Cayuga County, in 1817, was named after a town in Connecticut. At first it was known as "Division" but it assumed its present title in 1818. Among its early settlers were John Perrin who came to Groton Hollow, once the name of the village of Groton, in 1797, and John Hogg who took up land at what is now West Groton. Others who came in the eighteenth century included Ephraim Spaulding and Michael Grummon. Early in the next century Ezra Loomis, Silas Stuart, David Morton, Samuel Crittenden and Nathan Branch arrived. Branch was the first doctor in Groton, Benjamin Whipple the first minister, and Esquire Blake the first lawyer. A Congregational church was founded in 1805, its log edifice giving way to a small frame building in 1818; Joshua Lane was its first pastor. In 1806 the Baptist church, under



GOLDWIN SMITH HALL (ARTS AND SCIENCES) CORNELL UNIVERSITY WITH
STATUE OF ANDREW D. WHITE, FIRST PRESIDENT AND CO-FOUNDER
(Courtesy of Cornell University)

Thomas Tuttle, was started and in 1816 another Congregational society was founded at West Groton. The Baptists were organized at McLean as early as 1805, Benjamin Whipple being the first minister. Town government began in 1817 with Samuel Crittenden being chosen supervisor. Isaac Allen, Jonathan Bennett, Nathan Benson, Job Alling and others also held this office in the years that followed. Among its villages was Groton, where John Perrin located in 1797. Groton was incorporated as a village in 1860, Philander H. Robinson being its first president. Then there were West Groton, Peruville and McLean, the latter once being known as Moscow. The total population of the town in 1820 was over twenty-seven hundred.

Lansing, named after the celebrated Chancellor Lansing of Albany, was once a part of Genoa in Cayuga County, though in 1817 it was set off as a town to form in the building of Tompkins County. Many of its early settlers were from New Jersey. Silas Ludlow and family came into this area in 1791; the following year Samuel Baker made his appearance, and in a few years homes were built by John Bowker, Ephraim Bloom, Richard Townley, Abram Miner, John Beardsley, Robert Alexander and Daniel Norton. Many more families came during the early years of the nineteenth century. William Boyce kept the first tavern at Libertyville and Silas Ludlow constructed a mill in 1798. Thomas Ludlow also was an early inn proprietor. A Christian church was founded near the village of Ludlowville in 1800, though the Baptists were at Lake Ridge in 1796. At East Lansing, in 1804, Rev. Mr. Tuttle founded a Baptist society, and a Presbyterian society appeared at Lansingville the following year, Jabez Chadwick being its first pastor. The Methodists were active at Lansingville as early as 1794. During the early history of this town Josiah Hedden, Calvin Burr, Luther Hedden, John Griswold, Daniel D. Miller, H. B. Lord and others held the office of supervisor. Among its villages were Lansingville, Ludlowville, North Lansing, East Lansing, Libertyville and Lake Ridge. In 1820 the population of this town was about thirty-six hundred.

Newfield, formed from Spencer, Tioga County, in 1811, was first known as "Cayuta," though in 1822 it assumed its present name. James Thomas is said to have located at Pony Hollow in 1800, and was followed by Joseph Chambers. John White, David Linderman, Cornelius Seabring, Barnabas Gibbs, Philip Le Bar,

James Todd, Abraham Brown, Deacon Charles Gillett, William Stratton and others arrived before 1815. Eliakin Dean erected a saw mill at Newfield village in 1809, and George Dudley opened a store there in 1816. John Trumbull settled at Trumbulls Corners in 1813. Other centers were Pony Hollow and East Newfield. A Presbyterian society appeared in this town in 1820 as did also a Baptist society. The Methodists established themselves at Newfield Village at an early date. In 1820 the total population of Newfield was close to nineteen hundred.

Ulysses was formed in March, 1799, being Township Number 22 of the Military Tract. Samuel Weyburn is listed as having settled in this area in 1790; two years later Abner Tremaine, John McLallen, Jesse Harriman and Richard Goodwin arrived. James Curry located in Ulysses in 1798, after which came a number of families including the Lannins, Peases and Henshaws; Robert Henshaw was the first merchant. A Methodist society was founded within this town as early as 1795, and the Presbyterians and Baptists appeared in 1803 and 1819, respectively. Peter Rose, Abram Chase, Lewis Halsey, Oliver C. Comstock and De Gray were early doctors. A log school house was built at Trumansburg in 1805. Trumansburg was settled by Abner Tremaine and a corruption of his last name resulted in the present title, Trumansburg. This community was incorporated as a village in 1872. Among the supervisors of Ulysses have been Andrew English, Abram Markle, Jonas Whiting, Cornelius Humphrey, Nichol Halsey and A. Green. Trumansburg has had several prominent sons who have served at Albany, such as James W. Montgomery, Lewis Halsey and Robert Swartout. In 1820 the population of Ulysses was slightly over twenty-one hundred.

Actually, in that year, Ulysses had a much larger population as close to three thousand persons lived within that area, which was erected into the town of *Ithaca* in March, 1821. Reference already has been made to the arrival of Robert McDowell, Jonathan Woodworth, Jacob Yapple, Isaac Dummond and Peter Hinepaugh, who ultimately settled within the limits of the present city of Ithaca in 1788. Hinepaugh built his home near the site of the present Christian Science church, Yapple and Dummond locating close to the foot of State Street hill. Other settlers came in their wake including the McDowell, Davenport, Bloom, King, Brink, Star and Conrad families. About 1800 Abram Markle erected the first

frame house in the village of Ithaca, which is still in existence on Linn Street. One of Markle's close friends was Luther Gere, who opened a tavern on the corner of Aurora and Seneca Streets in 1805. The following year Jacob Vrooman erected one diagonally across from Gere's and for several years the Ithaca Hotel, as Vrooman called his inn, did a thriving business. Another tavern was opened at an early date by a man named Hartshorn, while David Quigg's general store, started in 1804, was for a long time a favorite place for the purchase of various goods and commodities. Nor was the religious life of this community ignored; several societies, as has been shown, being started at an early date. Equally important was the interest shown in educational matters as in 1796 Robert McDowell and Benjamin Pelton were placed in charge of the local schools by the inhabitants of Ithaca. Moreover, in 1806, a public library was founded, its precious volumes later becoming the property of the Ithaca Lyceum, which in turn passed them on to Ithaca Academy; ultimately, most of the books were placed in the public library founded in 1866 by Ezra Cornell. And as the village grew there appeared in 1815 a branch of the Newburgh Bank. At this time the village of Ithaca probably had around five hundred inhabitants; eight years later there were over twelve hundred.

Within less than three weeks after the establishment of the town of Ithaca, came the incorporation of the village of Ithaca. Daniel Bates was chosen president at that time, his fellow officers being Nathan Herrick, Henry Ackley, Isaac Beers, Charles W. Conner, Miles Seymour, Jesse Grant and Augustus Searing. Under the direction of these men and their successors, careful consideration was given to educational matters and to providing the village with adequate water, fire and police protection. Others who followed in their footsteps continued to advance the fortunes of the village and town, concerning which some comment will be made in the next volume. Many of these gentlemen, as has been noted, not only served as local officers but journeyed to Albany and Washington, bringing renown to themselves and to their community.

Though not created a county until 1817, Tompkins has played an important rôle in the life of the Inland Empire. The Federal Census of 1820 showed over twenty thousand persons living within its limits; a decade later there were over thirty-six thousand. Truly, the visions and aspirations of the early settlers had been realized in a very short time.



CHAPTER XV
CHENANGO COUNTY



CHAPTER XV

Chenango County

PRIOR to March 15, 1798, Chenango was included within Herkimer and Tioga Counties. As originally constituted, this county embraced a much larger area than it does today. The loss of Sangerfield to Oneida County in 1804, and the creation of Madison County two years later, reduced Chenango to about nine hundred square miles. Within this limit there are eleven of the twenty towns included in the Governor's Purchase of 1788. These eleven towns are Otselic, Smyrna, Sherburne, Norwich, Plymouth, Pharsalia, McDonough, Preston, Norwich, New Berlin and Columbus. In addition there are the Harper, Livingston and French Patents of some sixteen thousand acres each, a part of the Chenango Triangle, the Vermont Sufferers' Tract of nearly forty-one thousand acres, and several smaller grants. The Vermont Tract was granted to relieve those individuals who had lost lands in Vermont by reason of holding the same under New York titles; this loss being sustained when Vermont was made a state. Approximately one hundred and twenty lots of land were given to these persons, many of whom continued to harbor ill-will toward Vermont for many years. These lots were within the limits of the present towns of Bainbridge and Afton.

The early settlers of Chenango came chiefly from Vermont, Connecticut and eastern New York, though there were some from other parts of New England and Pennsylvania. Subsequent pioneers came almost entirely from New England. Those who located in the northern part of the county entered by way of Rome; the other portions being settled by the valleys of the Chenango and Susquehanna Rivers. The difficulties and hardships encountered by these

pioneers, as they laboriously traveled by land or stream, almost pass human understanding. Nevertheless, sufficient numbers had arrived by 1798 to warrant this area being erected into a county. County government began in July of that year at the village of Hamilton, with the opening of the first Court of Common Pleas. The officers included Judges Isaac Foote, Joab Enos, Joshua Leland, Oliver Norton and Elisha Payne. Uri Tracy was sheriff, S. S. Breese, county clerk, and J. L. Mersereau, surrogate. In the same month, Justice Kent presided at the first meeting of the Circuit Court at the village of Oxford. The second session of the Court of Common Pleas was held in October, 1798, at Oxford; subsequent sessions were held alternately from then on until 1806 at Hamilton and Oxford. Upon the erection of Madison County in 1806, which entailed the loss of Hamilton, this court met at Oxford and North Norwich. In 1809, however, the county seat was fixed at Norwich where a two-story wooden court house was erected.

The civil list of Chenango between 1798 and 1815 naturally included individuals whose names are most accurately identified with Madison. To illustrate, these were Obadiah Green, Nathaniel King, S. S. Breese and others. However, since these gentlemen were of Chenango for a time their names should be included within the roll of Chenango's officers. County judges were Obadiah Green, Isaac Foote, Joel Thompson, Joab Enos, Joshua Leland, Oliver Norton and Elisha Payne. S. S. Breese, Uri Tracy and David G. Bryant were county clerks. State senators were Isaac Foote, Nathaniel Lock and Caspar M. Rouse. Among the many assemblymen were Peter B. Garnsey, Jonathan Forman, James Glover, Joshua Mersereau, Jr., James Green, Stephen Hoxie, Peter Betts, Joseph Simmons, Silas Holmes and John Noyes. Joel Thompson and James Birdsall were United States Representatives. Among the supervisors mention might be made of Benjamin Hovey, Anson Cary, Isaac Sherwood, Daniel A. Carpenter and Phineas Bennett. Around these gentlemen there gathered a large number of lawyers who did honor to themselves and the county. Among these were Thomas R. Gould, Joseph Kirkland, Nathan Williams, S. O. Runyan, Arthur Breese, Peter B. Garnsey, Medad Curtis, Simon G. Throop and John C. Clark. In many ways Uri Tracy was Chenango's most outstanding individual during these formative years. He was principal of the Oxford Academy, member of the

Board of Trustees of the same institution, trustee of the Oxford Presbyterian Society, and was active in all types of social work. In the field of politics, Mr. Tracy was several times member of the Assembly, county clerk from 1801 to 1815, county judge in 1819 and a member of Congress, 1805 to 1807, and 1809 to 1813.



POST OFFICE, NORWICH

Equally important were those who sought to promote the health standards of the county. As in the case of other counties, a Medical Society was founded at Oxford in 1806. Tracy Robinson was the first President; Jonathan Johnson, Vice-President; George Mowry, Secretary, and Isaac F. Thomas, Treasurer. Other charter members included Ebenezer Ross and Cyrus French. During the course of the next few years a number of doctors joined this society, among whom were Henry Mitchell, Isaac Ferrell, John Camp, Jr., Levi Farr, Isaac Grant, Samuel Guthrie, J. Jewell, Charles Josslyn, H. G. Knight and J. E. Marshall. Reuben Bancroft and Timothy

Elliott were early doctors at Oxford as was Diodate Cushman of Coventry.

From an educational point of view, Chenango showed remarkable development during these pioneer days. The log school houses of the first settlements gradually were replaced in most instances by small frame structures and greater thought was given to the quality of the teachers and the subjects taught. Among the early teachers there were Nathaniel Church of Afton, Nicholas Page of Columbus, Sherman Page of Coventry, a Mr. Cartwright of Greene, Nathan Bennett of Guilford, and William Bly of Lincklaen. Others included Joshua A. Burke of McDonough, Josiah Burlingame of New Berlin, Hannah Warren of Otselic, and Ebenezer Wakely of Pitcher. In addition to these schools, all of which would be classified today as elementary, there was the Oxford Academy. Interest in a school of higher learning manifested itself in the village of Oxford at an early date. Finally, after continued agitation a request was made at Albany for the establishment of an academy. As a result the Oxford Academy, chartered under the laws of New York, opened its doors in 1794 with Uri Tracy as its first principal. Tracy was also a member of the Board of Trustees which included among others Benjamin Hovey, John Patterson, David Bates and James Phelps. Rev. John Camp, local Presbyterian pastor, was active in the affairs of this school. For a time classes were held in a public school but in a short time a building was erected near Washington Park. In 1799 a new structure was erected, but before it was ready for use it was destroyed by fire. A third, fourth and fifth building was built as the school expanded in size and equipment, the last being erected in 1854 which continued to serve the needs of the institution until late in that century. At that time the academy was merged into the free school system though continued to be known as the Oxford Academy and Union School. Elisha Mosley, John Kinney, Rev. William Hyde and David Prentice followed Tracy as principals. The subjects taught included Latin, Greek, the Humanities and some science.

Equally outstanding was the work of Chenango's early pastors. Without attempting to list all the religious societies that developed throughout the county it may be of interest to note that Congregational societies were founded at Bainbridge, Greene, McDonough, Oxford, Pharsalia, Pitcher and Sherburne between 1794 and 1814.

Among the pastors of this faith there were Joel Chapin, John Truair, John Camp, Oliver Hitchcock and Elder P. Roots. Presbyterian churches were planted between 1790 and 1815 at Bainbridge, Sherburne, Norwich, Lincklaen, German and Coventry. Revs. William Stone, Blackwith Burritt, Manasseh French, Seth Williston and David Harrower were early Presbyterian pastors. The Baptists planted societies at Greene, Guilford, Sherburne, Preston, North Norwich, South Berlin, Smithville and Norwich between 1795 and 1815. Prominent among its clergy were J. Gray, Orange Spencer, E. Holmes and Elders Hosmer and Randall. A Methodist society appeared at German in 1815 and one at Plymouth about 1806. A Friends Meeting House was built at Smyrna at an early period. Rev. Joseph Badger held services for the Episcopalians in Afton in 1793 and from this effort there developed St. Anna Church. Rev. Daniel Nash started St. Andrew's at New Berlin in 1814, and Rev. William B. Lacy was rector of St. Paul's, Oxford, in 1816. The first religious services of this faith at Oxford were held at Abijah Lobdell's home, Frederick Hopkins and John Backus being wardens when St. Paul's was consecrated in 1816.

Reference to these religious efforts and to the erection of churches most certainly must have appeared in the papers of the county. Abraham Romeyn has the honor of establishing the first paper, the *Western Oracle*, appearing in 1803 at Sherburne Four Corners. After two or three years this paper ceased publication. In the meantime J. F. Fairchild brought forth the *Olive Branch* at Sherburne in 1806. Fairchild sold out to John Johnson in 1816, who renamed it the *Volunteer*. Later, it was taken over by J. F. Hubbard who published it as the *Norwich Journal*. At Oxford, in 1807, John Johnson also founded the *Chenango Patriot*. Theophilus Eaton edited the *President* in 1808, and Jonathan Pettit and James Percival published the *Republican Messenger* at Sherburne in 1810. Chauncey Morgan established the *Oxford Gazette* in 1814. Several of the villages had local libraries.

Basically, Chenango County has been an agricultural community. Grain, cattle, sheep and poultry were raised in large quantities but, due to the lack of improved roads and the inadequacy of water transportation, little of this found an outside market. Samuel M. Hopkins of Oxford, as well as others, was instrumental in developing sheep raising, particularly in respect to the valuable Merino.

The presence of these flocks furthered the domestic manufacture of woolen goods. Spafford reports nearly nine hundred looms in the county producing each year about sixty thousand yards of woolen cloth. In addition, close to one hundred and fifty thousand yards of linen cloth were made as well as several thousand yards of mixed cloth. A number of carding machines were scattered about the county, notably at Sherburne under the direction of Simeon Paddleford. William Newton is said to have started a woolen factory on Handsome Brook in 1814. Then there were the usual number of hatteries, shops, stores and distilleries. Writing of the latter Spafford states, "thinking and sober men would do well to consider the tendencies of these little establishments and to observe their effects in a neighborhood. Cider is a wholesome, cheap beverage, which may be readily supplied in profusion, to every part of the State; and malt-liquors are wholesome and nutritious. Will people use equal industry to encourage the growth of an orchard of apple trees, when once addicted to a habit of exchanging their rye and other grain for whiskey? Or will they fail to contract habits of drinking more than is conducive to health or comfort when a jug of it is either constantly at hand, or can be had in a few minutes fresh from a distillery?" And then he adds, quite mournfully, that "59,665 gallons of whiskey is distilled from grain."

Spafford made this statement in 1812 or 1813 at which time the population of the county was nearly twenty-two thousand persons; a decade earlier, it had been about fifteen thousand. A greater increase would have been shown but for the loss of Madison in 1806. By 1820 Chenango had over thirty-one thousand inhabitants. Breaking the figures for 1810 down according to towns, one finds that Oxford stood first with nearly three thousand persons; Norwich was second with twenty-five hundred, and Sherburne, third, with twenty-four hundred. All the other towns, excepting Coventry, Pharsalia and Smithville which had less than a thousand each, had populations between one thousand and sixteen hundred. Politically, Chenango was largely Federalist during these early years.

Directing our attention to the towns themselves one finds that *Afton* was erected from Bainbridge in 1857. Named after a stream in England, this town received its first settlers in the 1780s from Connecticut and Vermont. Among these there were Elnathan Bush,

Hezekiah Stowell, John Landers, Henry Pearsall, Richard Church, Nathaniel Benton, Isaac Miller and Seth Stone. Asa Stowell opened the first tavern in 1788, and Sayres Burgess and Isaac Miner were the first postmasters. Rev. Daniel Buck started a Presbyterian church in this town in 1802, and the Episcopalians were organized in 1793 by Rev. Joseph Badger. A Universalist society was founded in 1818. Afton, Bennettsville, Bettsburgh and Nineveh were centers at the time the town was erected. The first supervisor was Daniel A. Carpenter, the first clerk, Edgar Garret. In 1860 the population of Afton was about seventeen hundred. *Bainbridge* was formed as a part of Tioga County in 1791, at which time it bore the name of Jericho. And not until 1814 was it given its present title in honor of Commodore Bainbridge of the U. S. Navy. Between 1791 and 1793 it lost parts of Oxford and Norwich; later in 1799 it lost Greene and in 1857, Afton. In 1810 its population was about sixteen hundred; a decade later it was twice that number. Among its early settlers in the 1780s there were Caleb Bennett, Reuben Kirby, William Guthrie, Asahel Bixby, Abraham Fuller, Gould Bacon, James Campbell, Deacon Israel Smith and Thaddeus Newton, many of whom were from Vermont and Connecticut. In 1791, Phineas Bennett and John Salisbury were supervisor and clerk, respectively. A Presbyterian society was formed by Rev. William Stone in 1790. Bainbridge, incorporated in 1829, was the town's chief village. Other centers included West Bainbridge, East Bainbridge and Bennettsville.

Coventry, named after a town in Connecticut, was created in February, 1806. Simon Jones settled near the center of this town in 1785; the following year two other pioneers, Goodell and Clark by name, located at the same place as did Benjamin Jones in 1788. Others who followed were Borage Miles, Ozias Yale, Deacon William Stork, Philo Yale, Moses Ellis, Roger Edgerton, Reward Wilbur, Deacon John Coventry and Theodore Parker. Many of the early settlers were from Connecticut. Sherman Page taught the first school. Town government began in 1806, with John Mandeville and Roswell Marshall being elected supervisor and clerk, respectively. Rev. David Harmon was the first minister and assisted in founding the Congregational Church in 1807; Harmon's name is sometimes spelled Harrower. Among the town's early centers was the village of Coventry, where a tavern was run by Henry

Allen in 1812. Dr. Diodate Cushman was a well-known doctor. A Baptist church was founded in 1814 though it was not organized until 1819; in that year a church was built. Another village was Coventryville, two miles east of Coventry. George Rice opened a hotel in this center in 1811, and Otis Loveland was an early merchant. Jonathan Parker was the first postmaster. In 1810 less than nine hundred persons lived in this town, though by 1820 there were over eighteen hundred.

Columbus received its first settler in the person of Colonel Converse who arrived in 1791. Henry Williams of Rhode Island came the next year. Later arrivals included Moses Howard, Nicholas Richer, Peter German, Jonathan Brownell, Samuel Campbell, Joshua Lamb, Ezra Beebe and others. Amos C. Palmer was an early storekeeper. Columbus was formed from Brookfield, now in Madison County, in 1805, its first officers being Tracy Robinson and Ambrose Hyde, the latter serving as clerk to 1814. Other supervisors were Samuel Campbell, Drake Miller and David Smith. Columbus Center, located upon a branch of Shawler Brook, had as its pioneers Elisha Morgan and Jonathan Brownell who came before 1810. A Baptist society was organized in 1809, three years after the founding of a Congregational group. The Federal Census of 1810 gave Columbus a population of some thirteen hundred, and a decade later eighteen hundred. *German*, named after Obadiah German, prominent in the War of 1812, was formed in 1806. Four years later there were over fifteen hundred persons in this town, and in 1820, over twenty-six hundred. Benjamin Cleveland from Oneida County arrived in this town in 1795 or 1796. He was followed by Abraham Livermore, Michael Mead, John Baldwin, Captain Lawrence and others. Jonathan Chandler is thought to have kept the first store, and to have erected the first mill. At the first town meeting held in 1807, Ebenezer Wakely and Samuel French were chosen supervisor and clerk, respectively. Livermore's Corners, near the west town line, and East German became hamlets.

Greene, named after General Nathanael Greene, was formed from Union, now in Broome County, and Jericho, now Bainbridge, in March, 1798. Although Stephen Ketchum was the first to settle in this area in 1792 it is interesting to note that he was followed by a group of French refugees who had left their mother country because of the French Revolution. Among these was M. de Bo

Lyne, M. Obre, M. le Fevre, M. Shamont and M. Simon Barnett. Talleyrand, the celebrated French diplomat, visited this colony in 1794. For several years these refugees found Greene a most hospitable haven, but because most of them were unable to complete the payments on their land the little settlement began to disintegrate. By 1796 most of them had left for Pennsylvania to begin life anew. A few, however, like Simon Barnett and Captain Joseph Juliand remained in Greene. In the meantime Nathaniel Kellogg, Cornelius Hill, Daniel Tremain, Abraham Storms, Henry Vorse and others had arrived. The first town meeting was held in 1798 at which Benjamin Loomis and John Hollenbach were chosen local officers. Isaac Rose and Elisha Smith were supervisors from 1799 to 1809. Elisha Smith, land agent for the patentees of this area, laid out the village of Greene in 1806. Originally, this center was to have been known as Hornby. Others who settled here were Stephen Ketchum, David Finn and O. B. Scoville. A Baptist society was started by Elder Nathaniel Kellogg at East Greene at an early date. The Eastern Light Lodge, No. 126, F. & A. M. was organized near the village of Greene in 1811. John Barker and Simeon Rogers were early settlers at Chenango Forks, and Elder J. Gray organized a Baptist society at Genegantslet in 1807. In 1810 over twelve hundred persons resided in this town; a decade later there were twenty-five hundred.

Ezekiel Wheeler may have arrived at *Guilford* as early as 1787. He was followed by Joshua and John L. Mersereau, James Haynes, James Phelps, Isaac Fuller, Daniel Savage, John Nash, John Secor and others. John Dibble located at the village of Guilford in 1798; this center for a time was known as Fayette. The first Baptist society was planted at Mt. Upton in 1797, and a Congregational group was organized at Guilford Center in 1801. Caleb Mann, Henry Smith and Dr. Colby Knapp were pioneers at Guilford Center. The town of Guilford was formed from Oxford in 1813 as Eastern, though by 1817 it acquired its present name. Samuel Smith and David T. Dickinson were its first officers. In 1820 some twenty-one hundred persons resided in Guilford. *Lincklaen*, named after John Lincklaen, was set off from German in 1823, Justice Parce and Cary L. Beebe being the first officers. Deacon Elisha Catlin, Abel Fairchild and Aaron Peet arrived in this town in 1799, and were followed by Gurdon Wells, Joseph Pulford,

Nathaniel Gray, George Burdick, Samuel Stillman, Deway Maine, Wolcott Bennett and others. Rev. Seth Williston held religious services in 1798, and two years later a Baptist society was planted. Lincklaen, North Lincklaen and Burdick Settlement were early centers. The State Census of 1825 showed some fifteen hundred inhabitants.

McDonough, so named in honor of Commodore McDonough, was formed from Preston in 1816. The first settlers were Sylvanus Moore, James Talmadge, Nathaniel Locke, Joshua A. Burke, Loring Willard and Henry W. Ludlow who came in 1795. Later Ephraim Fish, Benjamin Ketchum, William Mead and Nehemiah Dunbar arrived. A Methodist society was organized at the village of McDonough in 1815, and John Truair planted a Presbyterian group at East McDonough in 1814. James Sowles and Gates Wilcox were supervisor and clerk, respectively, in 1817. Close to eight hundred persons were living in this town in 1820. *New Berlin* was formed from Norwich in 1807. Fourteen years later it was changed to Lancaster, but its original name was restored in 1822. The Census of 1810 showed over sixteen hundred inhabitants; that of 1820, twenty-three hundred. Daniel Scribner settled in this town in 1790 and was followed by Samuel Adams, Silas Burlingame, father of Anson Burlingame, Minister to China, Levi Blakeslee, Charles Knapp, Joseph Moss, Jeremy Goodrich, Captain Samuel White and others. Barnabas Brown was the first supervisor, and Levi Blakeslee was clerk from 1808 to 1819. The village of New Berlin, incorporated in 1816, had as its pioneers, Charles Knapp, Jeremy Goodrich and Abijah Bennett. Drs. Ebenezer Ross and Dyer Loomis were residents of this community. Baptist and Presbyterian societies appeared in the 1830s. Nathan Taylor located at South Berlin in 1803, and Dr. Horatio G. Knight came a decade later.

North Norwich was set off from Norwich in 1849; its first settlers, James Grow, Jonathan Mead, Jonah Poyer, Isaac Bockee and Joseph Lothrop, coming in 1794. Later there arrived Abner Purdy, Joel Thompson, Israel Harris, Obadiah German, Jesse Pike, John Peck and others. A Baptist society was formed at the village of North Norwich in 1802, though services had been held since 1796. Elder Eleany Holmes was an early pastor. Kings Settlement, Plasterville and Sherburne Four Corners were other early

centers. Thomas Brooks is thought to have been the first school teacher in this town, which had a population of eleven hundred in 1860. *Norwich*, once a part of Union, Broome County, and Bainbridge, was formed a town in 1793. Who were its officers before 1803 is not known as the records prior to that date have been lost or destroyed. Casper M. Rouse, William Munro, Nathaniel Medbury, Joseph Brook and Hascall Ransford were supervisors from 1803 to 1815; Ransford was clerk, 1803 to 1809. Norwich's first settlers were Avery Power, John Randall, David Fairchild, Silas Cole, John Harris, William Smalley, William Ransford and James Gilmore. Religious services were begun by Rev. Manasseh French of the Baptist Church in 1793 or 1794, and in 1814 a Baptist society existed at the village of Norwich. The Congregationalists appeared at this center the year before and within a short time had erected a wooden church. Norwich village, incorporated in 1816, had a population, according to Spafford, of five hundred persons at that time. Dr. Joseph Brooke, Thomas Milner, Joseph S. Fenton, Benjamin Chapman, Dr. Henry Mitchell, James Birdsall, Peter B. Garnsey and Nathaniel Chamberlain were among its better known citizens. The Bank of Chenango was founded at this village in 1818. Twenty-five hundred persons lived in this town; a decade later there were over thirty-two hundred. Norwich became the seat of county government in 1809.

Otselic was made a town in 1817; three years later it had a population of five hundred. Ebenezer Hill, David Stoddard, Reuben Buckingham, William Fish, Buell Warner, Benoni Parce and William Cook were early settlers. The first preacher in this town was Stephen C. Nicholas. Hannah Warner was an early school teacher, George Coles opened a store in 1812, and James Rush built the first sawmill. Beaver Meadow, South Otselic and Otselic became its chief centers. *Oxford* was formed a town in 1793. Benjamin Hovey came to this town in 1790 and was followed by Elijah Blackman, Eben Enos, John McNeil, Francis Balcom, Joseph Cook, Benjamin Loomis, Peter Burghardt and others. Benjamin Hovey and Elisha Murray were the first officers of Oxford. Between 1798 and 1809 Oxford shared with Norwich the seat of county government. Rev. Uri Tracy, Presbyterian pastor, arrived in 1792 and soon entered into a career that made him the foremost resident of the town if not the entire county. Tracy, it will be

recalled, was the first principal of the Oxford Academy, which was started at the village of Oxford in 1794. This village was incorporated in 1806 and had a population, according to Spafford, of close to four hundred inhabitants by 1813. The Appian Way, or New-Burgh Turnpike, terminated at this village, and there was a handsome bridge across the Chenango River, near the center of Oxford. Spafford also mentions the village of Knappesburgh. South Oxford and Cheshireville became centers in the course of time. The village of Oxford was a busy place; here much of the business, social and religious life of the town centered. In 1810 the town had a population of nearly three thousand people; a decade later it had declined to twenty-three hundred due, probably, to the loss of Guilford in 1813. J. B. Galpin, later editor of the *Oxford Times*, wrote a very interesting volume, the *Annals of Oxford*, from which many valuable data were obtained for the story of Chenango County.

Pharsalia became a town in 1806 under the name of Stonington; two years later it received its present name. Colonel John Randall is said to have come to this area in 1797 and was followed by Daniel Denison, Joseph Breed, Nehemiah Brown, Sanford Morgan, David Davies, Noah Grant, Luke Babcock and others. Lewis Brown and Augustus Whiting were the first officers of the town. John Peck established a Congregational society at the village of East Pharsalia in 1814. Joseph Lord and Walter German were early settlers in the village of Pharsalia. Less than five hundred people lived in this town in 1810, and in 1820 there were only eight hundred and fifty-three. *Pitcher*, named after General Nathan Pitcher, a one time acting Governor of the State, was formed in 1827. Three years later it had a population of twelve hundred. This town was within the "Gore" and received in 1791 as its first settlers, Ebenezer Fox, Jacob Noteman, Abram Dorn and John Van Augur. Jonas Hinman, Silas Beebe, Gideon Peet, Philo Blackman, Richard Warner and others came later. Ebenezer Wakely and Abel Chandler were the first officers of Pitcher. Rev. Seth Williston spread the gospel throughout this area beginning in 1797, and in 1805 aided in founding the Union Congregational Church in the village of Pitcher. Reuben Root, Zalmon Fairchild and a Dr. Johnson were early residents of this village. Other centers in the town today include North Pitcher and Pitcher Springs.

Plymouth had a population of close to thirteen hundred inhabitants in 1810; its growth, however, was slow, there being sixteen hundred by 1830. The first settlers in this area were D. G. Jeffrey, John and Modest Raynor, Benjamin Walker and James Purdy, the first three being from France. Judah Bement, John Miller, Nathan Wales, James Bamford, Colonel William Munroe, Asa Curtice and others came later. Plymouth was made a town in 1806, its first officers being William Munroe and Silas Holmes. John Raynor, R. D. Dillager, Rufus Bacon and Dr. Jesse Grant were early settlers of the village of Plymouth. Here there was formed in 1807 the Friends to Theological and Civil Society. Rev. Ebenezer White started a Methodist society in 1812, services having been earlier. *Preston* was formed from Norwich in 1806 at which time it had over a thousand inhabitants. The loss of McDonough in 1816 was reflected in the Census of 1820, there being but one thousand and ninety persons listed in this source. James Glover located on Fly-Meadow Creek in 1787, and was followed by David Fairchild, David Eccleston, Jonas Marsh, Dudley Hewitt, Stephen Brown and John Noyes. Noyes was an important personage, being a member of the Assembly in 1810 and 1814, later State Senator and Judge of the Court of Common Pleas. When the town was organized Noyes became its first supervisor; Thomas Richmond being clerk. The village of Preston had a few families early in the century, enough at least to warrant the founding of a Baptist church by Elder Haskell in 1806. Dr. William Morgan lived in this village.

Sherburne was formed from Paris, Oneida County, in 1795. Originally, it included the area now held by Smyrna which it lost in 1808. According to the Federal Census of 1810, Sherburne had a population of over twenty-four hundred, and in 1820 it had close to twenty-six hundred. Deacon Nathaniel Gray, Joel Hatch, Newcomb Raymond and James Raymond came to this town in 1792. Henry Gorton, Joseph Dixon, Samuel Stebbins, Deacon Calvin Coe, William Newton, John Smith and others came later. Isaac Foote was supervisor in 1795, and was followed by John Gray, Jesse Hutchinson, Joseph Simons, Joel Hatch, John Gray, Jr., and Stephen Benedict. Orsamus Holmes was clerk from 1795 to 1804, and James Elmore held that post from 1804 to 1819. The village of Sherburne, incorporated in 1830, had as its early settlers, Joshua Pratt and Dr. Asa White, who was also a tavern keeper. A Con-

gregational society was founded in 1798, Roger Adams and Abner Benedict were early pastors. Spafford reports forty houses in this village by 1813. Earlville is a present village.

Smyrna, formed in 1808, had over thirteen hundred inhabitants in 1810, and was about the same size a decade later. Joseph Porter and Joseph Tobey came in 1792; David Wilbur, Joseph Collins and Joseph Billings a year later. Elijah Sexton, Simeon Rexford, John Parsons, John Percival and others followed. Joseph Simmons was the first supervisor and Jabez Collins the first clerk. William Stover was supervisor from 1810 to 1820. The village of *Smyrna*, incorporated in 1829, had as its early settlers James Elmore, Dr. Samuel Guthrie and others. Baptist and Methodist societies were founded here before 1816, and a school library was started in 1818. L. C. Sweet, E. F. Smith, C. G. Dixon and George Hunt were the first trustees of the village. *Smithville* was formed from Greene in 1808, and had less than a thousand inhabitants in 1810. A decade later there were fifteen hundred residents. Dr. Isaac Grant and Jacob Carter were the first town officers. Robert Lytle and Joseph Agard were early settlers; Epephras Sheldon, Edward Loomis, Timothy Scoville, Isaac Perry, George Shaddock and others came later. A Baptist society was formed in 1805, Elder Gray being the first pastor. John Palmer, Jonathan Fetts, David Leach, George Agard were early pioneers at Smithville Flats, which was the town's chief center. John Palmer kept the first inn.

CHAPTER XVI
CORTLAND COUNTY



CHAPTER XVI

Cortland County

THIS county, formed from Onondaga in 1808, was named after Pierre Van Cortlandt, first Lieutenant Governor of New York and at one time the owner of an extensive estate within the Military Tract. Since 1794, the region to be known as Cortland County, had been within Onondaga which in spite of its losses to Cayuga in 1799 was still ninety-six miles in length and had an average width of twenty-five miles. Moreover, according to the Federal Census, Onondaga must have had a population of nearly fifteen thousand in 1807, one third of which was within the towns of Homer, Virgil, Cincinnatus, Solon, Tully and Fabius. Proud as the inhabitants of these southern towns were of their historic associations with Onondaga, they deeply deplored the great distance that separated them from the Court House at Onondaga Hill. Thirty to sixty miles, according to one's location, had to be covered for the transaction of necessary legal business. Surely there must have been much grumbling and some cussing on the part of those who were forced to take such a long and tedious journey. Again, the total population of these towns in 1807 was far greater than what Onondaga had contained in 1794 and was as large as the latter had been in 1800. If numbers counted for anything, surely the southern half of Onondaga was as much entitled to political independence as Onondaga had been in 1794.

Arguments to this effect were commonly heard at town meetings and gatherings of the supervisors since 1805, and the halls of taverns, such as Babcock's now in the town of Scott, must have echoed with a demand for local rights. Sentiment in this direction

speedily crystallized and early in 1808 a petition, signed by seven hundred and forty-seven residents of the southern towns, was introduced at Albany by John Ballard of Homer in favor of separation from Onondaga. Considerable opposition to this request was raised by Joshua Forman, and others of the Legislature from northern Onondaga, who quite naturally did not wish to lose this region to the south. But the bill passed and became law, April 8, 1808. As then constituted, Cortland embraced all of Solon, Virgil, Homer and Cincinnatus, but only the southern portions of Tully and Fabius. Two years later the Federal Census showed a population of over eight thousand persons within the county, and in 1820 there were over sixteen and a half thousand. Previous to its erection as a county, town government had existed only in Homer, Virgil and Cincinnatus.

The Act of 1808, establishing Cortland, provided for the erection of the Court of Common Pleas, General Sessions of the Peace, and the Surrogate Court. It also stipulated that all meetings of these courts were to be held in the school house at Homer. The first court house to be erected, however, was in the village of Cortland and continued to be used until 1836. Among Cortland's early officials were County Judge John Keep, 1810 to 1823, County Clerks John Ballard, Reuben Washburn and Mead Merrill, 1808 to 1815, Sheriffs Asahel Minor, William Mallery, Joshua Ballard and Billy Trowbridge, 1808 to 1815, and Surrogates John McWhorter, Mead Merrill and Luther Stevens from 1808 to 1816. Other offices, minor in nature, also existed such as commissioners of the highway and the like. Around these gentlemen there gathered a notable group of lawyers some of whom made a name for themselves in local, state and national politics and government. Some of the first lawyers in the county were Luther F. Stevens and Townsend Ross of Homer, and Samuel S. Baldwin and Oliver Wisewell of Cortland. Probably the most outstanding was Samuel G. Hathaway who in 1810 was Justice of the Peace, an office he held for forty-eight successive years. Hathaway was also a member of the State Assembly and Senate, a member of Congress, and an officer in the militia during the War of 1812. Joseph Reynolds was another important lawyer. For over twenty years he was Justice of the Peace at Virgil during which time he was also County Judge. The influence of these and other members of the legal

profession upon the history of Cortland was most significant. They also were active in all social undertakings and did much to promote the civic, religious and educational life of the county.

Equally prominent were those of the medical profession. Pioneer doctors included men like Drs. Lewis S. Owen of Homer,



STATE NORMAL SCHOOL, CORTLAND

Elijah Hartson of Virgil, and John Hunt of Marathon. More outstanding was Dr. John Miller of Truxton whose skill and reputation brought patients not only from the county but from the neighboring towns of Pompey, Tully and Onondaga Hollow. Miller was also the first Vice-President of the Cortland Medical Society which was founded in 1808. He also played an active rôle in politics, serving as Justice of the Peace from 1812 to 1821, State Assemblyman, 1817 to 1820, and United States Representative in 1824. Other officers of the County Medical Society included Lewis S. Owen, its first President, Jesse Searl of Homer, Robert Taggart of Preble, Ezra Pannell of Truxton, and Luther Rice,

Allen Baney and Elijah Wheeler all of Homer. Mention should be made of Dr. John McWhorter, pioneer physician who settled at Cincinnatus in 1795.

Turning to the religious life of the county we find that religious services were held at the home of its pioneer residents at an early date. These activities were entirely unorganized and those who worshipped were not concerned over the faiths held individually; nor were these services conducted by clergymen. Individual settlers led these gatherings in simple prayer and song service. Itinerant preachers, however, like Dr. Hilliard of New Jersey and Elder Peter Roots soon appeared. The result of these noble efforts, and they were not unattended with many obstacles and difficulties, was seen in the subsequent organization of church societies throughout the county. In October, 1801, the Congregational Church of Homer was established under the guidance of Rev. Hugh Wallace who had been administering to the spiritual needs of the people of Solon for some time. Two years later, Rev. Nathan B. Darrow became Homer's first resident pastor, a position he continued to honor until 1808 when he was followed by the Rev. Elnathan Walker. In the meantime another Congregational society had been founded at Tully in 1804, its first permanent pastor being Rev. Mathew Harrison who remained at this village until 1812. Rev. Seth Williston established the Congregational Church at Virgil in 1805 and did much to spread the gospel in neighboring villages. Baptist societies were formed at Virgil in 1807 and a little later at Preble and Freetown. The First Baptist Church in the village of Cortland was organized in 1804. In this same village a Methodist Society was organized in 1804. Among those associated with these religious efforts were Deacons Thomas Chollar and Asa Bennett, members of the Baptist Church. Both of these men were highly respected citizens of the village of Homer.

Other faiths like the Presbyterian and Episcopal were also active though their prominence comes after 1815. As might well be supposed both the clergy and laity of all communions were zealous in promoting educational and intellectual life. Interest in education began quite early, many of Cortland's public spirited citizens allowing their homes to be used as school rooms. Log school houses, however, soon came into being such as that built at Virgil in 1799, Charles Joyce being the first teacher. Joshua Ballard was the first

to open a school at Homer, and Miss Ruth Thorpe was active at Preble in 1801. Willet had its first school in 1814. Other early teachers included Mrs. H. Beebe of Cincinnatus, Donald A. Robertson of Freetown, Ebenezer Luce of Lapeer, William Coudry of Marathon and Ann Morgan of Scott. Interest was also shown in literary pursuits as is attested by the establishment of the Virgil Library in 1807, and of the Virgil Union Library in 1814. In the meantime, others promoted newspapers. James and Samuel Percival, in 1810, founded the *Cortland Courier* at Homer, though two years later they sold out to H. R. Bender and R. Washburne who continued the paper under the name of the *Farmer's Journal*. Jesse Searl purchased the same in 1813 and from then on to 1825 continued it as the *Cortland Repository*. Later James Percival tried his hand at the business once more when in 1815 he founded the *Cortland Republican* at the village of Cortland.

Cortland's inhabitants at this time were primarily farmers who in addition to agricultural pursuits turned out a large quantity of woolen cloth. Spafford reports some four hundred looms with an annual production of over twenty-five thousand yards of woolen cloth. Over thirty-nine thousand yards of linen cloth was also manufactured each year. The county also had seven fulling factories and four carding machines. The raising of live stock, particularly cattle, engaged the attention of many farmers and large droves of cattle were driven annually to Philadelphia and to New York towns on the Hudson. Salt deposits and a grade of iron ore were known at the time though no interest was shown. The taxable property in 1810, according to Spafford, amounted to nearly five hundred thousand dollars. The population in 1820 was about sixteen thousand and five hundred.

Turning to the towns of this county one finds, *Cincinnatus*, formed in 1804, with a population of fifteen hundred in 1810; a decade later it had declined to eight hundred due to the cessions of Freetown, Willet and Marathon in 1818. Cincinnatus received its first settlers in 1795, when John Kingman, Samuel Vining, Ezra Rockwell, Thadeus Rockwell, Zuriel Raymond and Dr. John McWhorter arrived. Prior to the construction of a grist mill at Homer these early settlers had to carry their grain over miserable roads to Chenango Forks or Manlius Square. Others who followed them were Phineas Sergeant, Charles De Belle, Jesse Locke,

James Tanner and Daniel Hartshorn. Miss Beebe opened a school in 1797 and John Kingman, often known as Colonel Kingman, kept the first tavern. Among its prominent citizens prior to 1815 mention should be made of Dr. John McWhorter who was a member



CORTLAND COUNTY COURT HOUSE, CORTLAND

of the Assembly from 1804 to 1808 and became the county's first surrogate. As a boy, Thurlow Weed lived in Cincinnatus.

Cortlandville, at present the largest town in this county according to population, was not erected until 1829; prior to this time it was included within and known as Homer. This town received its first settler in 1792 in the person of John Miller. Jonathan Hubbard and Moses Hopkins arrived two years later. Others who came at an early date included Levi Lee, Aaron Knapp, Thomas Wilcox, Reuben Dodd and James Scott. Samuel Ingles erected the first tavern in 1810 and Jonathan Hubbard built a grist mill in 1799. Religious activities began with the erection of a Baptist

Society which had a church edifice in 1811. The Methodist, Congregational and Presbyterian faiths also had their followers. Among its prominent residents prior to 1815 were Dr. Lewis S. Owen, James T. Hotchkiss who lost his life in the War of 1812, Moses Hopkins and Samuel McGraw after whom the village of McGrawville was named. Cortland Village was the town's most important center and here it was that the first court house was erected. William Randall, lawyer and merchant, Ira Harris, later Justice of the Supreme Bench, William H. Shanklund, also prominent in state judicial circles, and Samuel Nelson were prominent sons of this village. Cortlandville's population in 1830 was over thirty-six hundred.

Freetown, included within Cincinnatus until 1818, was not settled until after 1800 though one authority lists Robert Smith and his son-in-law, Ensign Rice, as having appeared in 1795. David Monroe, William Smith, Gideon Chapin, Samuel G. Hathaway, Eleazer Fuller, John Conger and others came prior to 1815. The first church, Baptist, was organized by Elder Caleb Shepard in 1810; Don A. Robertson is said to have been the first school teacher, and Peter McVean is thought to have opened its first store. Walton Sweetland did not settle until 1814 but in a few years was a prosperous merchant and later became active in local government and politics. Samuel G. Hathaway probably was Freetown's most distinguished pioneer. In 1805 he moved from Freetown, Massachusetts, and bought the holdings of Robert Smith. Here he remained until 1819 when he moved to Solon. During these years he was Justice of the Peace, and twice member of the New York Assembly. Later he was in the State Senate and in 1832 was a Representative at Washington. Hathaway is usually referred to as General Hathaway. His military life began in 1808 when he was made a captain in the local militia. Six years later he became a Major and received the rank of Major General in 1820. In that year Freetown's population was six hundred and sixty-three, its sole village being Freetown Corners where Peter McVean located.

Harford did not become a town until 1845 when it was set off from Virgil. The early settlers were Dorastus De Wolf, John Green, Cornelius Worden and Thomas Nichols who arrived in 1803. Religious services began in 1804 under the guidance of

Rev. Seth Williston, and in 1807 Miss Betsey Curran is said to have opened the first school. The first organized church was the Baptist in 1815. Prior to 1860 the population of this town did not exceed one thousand; today there are less than six hundred. *Lapeer*, also formed from Virgil in 1845, was settled in 1799 by a colored man, Primus Grant. Others who followed in the next few years included Peter Gray, Seth Jennings, Thomas Kingsbury, Robert H. Wheeler, John S. Squires, Simeon Luce and Timothy Robertson. Ebenezer Luce is thought to have taught the first school and Harvey Jennings to have erected a mill in 1813. Although Presbyterian, Methodist and Baptist missionaries labored in this town, no societies were formed until after 1815; even as late as 1872 there was no church edifice. In 1850 its population was a little over eight hundred.

Taylor, named after General Zachary Taylor, was a part of Solon until 1849. Ezra Rockwell and his two sons arrived in this town in 1793, Roderick Beebe in 1794, and Increase M. Hooker in 1798. Lewis Hawley, John L. Boyd, John Phelps and David Ware came after the turn of the century. Roxanna Beebe and Lydianna Stewart were early school teachers, Hiram Rockwell the first merchant, who also erected a mill in 1812, and Ezra Rockwell was the first postmaster. In 1850 the population of the town was around twelve hundred, Taylorville, once known as "Bangall," being the chief center. *Willet*, whose name honors Col. Marinus Willet of Fort Stanwix fame, was set off from Cincinnatus in 1818. Its first settlers were Colonel Willet, Ebenezer Crittenden, Benjamin Wilson, Jabez Johnson, Joseph Merritt, Arnold Thomas, Solomon Dodge and others, most of whom came after 1800. John Fisher, Benjamin Wilson and Isaac Smith were early traders and merchants; the first school house was erected in 1814. Town government began in 1819, William Throop and Samuel Dyer being elected supervisor and clerk, respectively. At that time the population of the town was less than five hundred, nor had it passed the one thousand mark by 1860.

When *Marathon* was organized in 1818 its fathers named the town "Harrison," after General Harrison of the War of 1812, but in 1827 it received its present title, there being another town in the State by the name of Harrison. Dr. Japheth Hunt, a surgeon who had seen service in the French and Revolutionary

Wars, arrived in this area in 1794. Others who followed included Abram Brink, who was an early inn keeper, Barnabas Wood, David Monroe, the merchant, William Cowdry, first school master, and Zachariah Squires. John Hunt, son of Japheth Hunt, was a prominent doctor and justice of the peace. William Brink was a Captain during the Revolution. In 1820 the town had a population of some eight hundred; by 1855 it had over thirteen hundred. Its chief center was and is Marathon where a Presbyterian Church was formed in 1814. *Preble*, named after Commodore Edward Preble, was formed in 1808 from Tully. Its first settlers included James and Robert Cravath, John Gillerr, Elijah Mason, Harry Hill, Samuel Trowbridge, a Revolutionary soldier, Samuel Orvis and others who came before 1805. Miss Ruth Thorpe taught school in 1801 and Moses Nash opened a store at Tully Village in 1803. The Presbyterian and Congregational churches were active in this town at an early date. In 1810 Preble's population was about eleven hundred; a decade later it was eighteen hundred. Preble Corners is the chief center of the town at present, though the small village of Baltimore should be noted.

Homer, formed in 1794, had as its first settlers Spencer Beebe and Amos Todd who came in 1791. John Miller, John House, James Matthews, Silas Miller and James Moore followed as did Darius Kinney, Roderick Owen, Thomas L. Bishop, John Keep, Charles Alvord, Joshua Ballard and many others. After 1800 the town grew rather rapidly, thanks to the arrival of men like Ephraim P. Sumner, Levi Phillips, Asa Kendall, Moses Butterfield, Elie Sherman and Colonel David Coye. By 1810 the population was almost three thousand and in 1820 it was fifty-five hundred. Town government began in 1795, John Miller and Peter Ingersoll being appointed supervisor and clerk respectively by Asa Danforth and others of Onondaga County. This step was necessary due to the town's failure to elect its own officials when organized in 1794. The first town meeting in 1796 resulted in the election of Miller and Ingersoll to the offices they then held; others who were chosen included Francis Strong, Zera Beebe, Elnathan Baker and Jacob Bishop who held minor positions. The early religious life of this town became organized in 1801 when the Congregational Church was founded under the leadership of Mrs. Hobart, wife of Lieutenant Hobart, and Rev. Hugh Wallace. John Keep of Homer

was a county judge and John Ballard a county clerk. Edward C. Reed was a member of Congress in 1830 and Charles W. Lynde of the State Senate in the same year. The chief village of the town was Homer which in 1800 had six houses; the first merchant being John Coats.

Four years after the formation of Homer a section of it was taken off to erect the town of *Solon*. Solon's first settlers were Johnson Bingham and Roderick Beebe who came in 1794. William Galpin, John Welch, Colonel Elijah Wheeler, Stephen N. Peck, Garret Pritchard, Henry L. Randall and others followed during the course of the next few years. By 1800 the town had a population of three hundred and seventy. In 1810, in spite of the loss of Cincinnatus in 1804, the town numbered over twelve hundred; during the course of the next ten years there was no material change in its size. Rev. Josiah Butler was an early pastor. Most of Solon's inhabitants, outside of a few who lived in the village of Solon, were farmers, many of whom raised large herds of cattle for shipment to eastern markets.

Virgil, formed from Homer in 1804, received its first settlers in the early 1790s. Joseph Chaplin, John M. Frank, John Gee, John E. Roe, James Bright and others coming before 1800. After that date the area was increased by the arrival of James Wright, Moses Rice, Daniel Edwards, Moses Olmstead, Silas Lincoln, John Hill, John Green and many others. By 1810 there were some nine hundred persons living in this town; a decade later there were over twenty-four hundred, the very great majority being farmers. Town government began in 1805, Moses Rice and Gideon Messenger being elected supervisor and clerk respectively. James Glenny was appointed justice of the peace a few years earlier. Charles Joyce opened the first school in 1799, and Daniel Shelden was the first merchant. A carding machine was operated by a Mr. Baker in 1814. Rev. Seth Williston organized a Congregational Society in 1805; the Baptists being founded in 1807. In later years Joseph Reynolds was a Congressman at Washington.

Scott, named after General Winfield Scott, was formed from Preble in 1815. Peleg and Solomon Babcock, Asa Howard, and George Dennison arrived in Scott in 1790. Cornish Messenger, Daniel Jakeway, Henry Burdick, Jared Babcock, John Gillet, Jacob Smith, Daniel Doubleday, Elisha Sabins and others arrived during

the course of the next few years. The growth of this town was quite slow, there being less than eight hundred inhabitants in 1820. John Gillet was quite prominent in early political life, holding the position of justice of peace for twenty years. He was also supervisor for a time and for fifteen years was an associate judge of the county court. Later he became a member of the State Legislature. Scott's chief centers are East Scott, Scott Corners and Scott Center.

Named after Commodore Thomas Truxton, *Truxton* became a town in 1808. The first settlers were Samuel Benedict, Christopher Whitney and Jonas Stiles who came in 1794. Others who came at an early date included Nathaniel Potter, David Morse, John Shedd, Robert McKnight, John Jeffrey, Billy Trowbridge, Increase M. Hooker, and Deacon James Bell. By 1810 the population of the town stood around one thousand, and a decade later it was nearly three times that amount. Rev. Hugh Wallis was an early clergyman, and Elder Rufus Freeman organized a Baptist Church in 1806. Billy Trowbridge was active in local government and held several county offices. He was also a member of the Assembly. John Miller was the first doctor, and Joseph Sweetland the first miller. Stephen Hedges was an early postmaster. In 1858 Truxton ceded territory to form the town of *Cuyler*. Cuyler's early settlers included Nathaniel Potter, Christopher Whitney, David Morse and Benjamin Brown. Isaac Brown, Zebediah Gates, and Joseph Keeler came later. John Corbett erected a mill in 1803. The first town meeting was held in 1828, Lewis Sears and Alexander Duncie being chosen supervisor and clerk, respectively. Cuyler village, in the northern part of the town, was the only center. Joseph Sweetland operated a tavern in this village in 1806; in the same year a Mr. Hull opened a small store. Cuyler's population in 1860 was over sixteen hundred.



CHAPTER XVII
CAYUGA COUNTY



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Cayuga County

NAMED after the Cayuga Indians, this county was formed from Onondaga in 1799. Five years later, as a result of the erection of Seneca, Cayuga County comprised an area of some eight hundred and forty square miles. Later in 1817, having ceded land to Tompkins, it was reduced in size to some seven hundred and fifty square miles. It is a long and narrow county extending south from Lake Ontario to the head of Cayuga Lake. At one time it was a part of the Military Tract and its first settlers were either soldiers who had served in the Revolution, or those who had bought the land warrants of these veterans. In addition there were a few squatters. Most of these pioneers reached this area by the way of Oneida Lake or came from the south by Cayuga Lake. The construction of a state road from Whitestown to Geneva by the way of Auburn in 1796 did much to stimulate additional settlement. Four years later the celebrated bridge around Cayuga Lake was opened for use. This bridge was over a mile long and when destroyed in 1804 was immediately rebuilt and continued in use until 1857 when it was abandoned.

County government began in 1799 at the village of Aurora, the supervisors being Joseph Grover of Aurelius, Thomas Hewitt of Milton, Jacob DeWitt of Sempronius, Silas Halsey of Ovid, George Bailey of Romulus, Abraham Mariele of Ulysses and Walter Wood of Scipio. Benjamin Ledyard was the first county clerk. The first session of the Court of Common Pleas was held at Cayuga Ferry, now the village of Cayuga, in the same year; Seth Phelps being the first judge, his associates being Seth Sherwood and John Tillotson. Shortly thereafter sessions were held at Aurora

which together with Cayuga seems to have shared the honor of being the seat of county government. The loss of Seneca in 1804, however, materially altered matters and a demand arose for a more centrally located court house. Seven villages bid for this distinction, notably Cayuga, Aurora, Auburn and Sherwood Corners.



AIR VIEW OF WELLS COLLEGE CAMPUS AND VILLAGE OF AURORA-ON-CAYUGA
(Courtesy of Wells College)

Those who favored the latter had the good fortune of securing the passage of a measure by the Legislature creating a commission which proceeded to name Sherwood Corners as the seat of local government. Stout opposition, however, on the part of the other villages forced Albany to name a new commission which after some thought decided upon Auburn, much to the disgust of its rivals.

Auburn, therefore, became the county seat in 1808 and in the following year a court house was erected. County clerks from 1799 to 1815 included Benjamin Ledyard, Peter Hughes, Enos T. Throop and Elijah Miller. Mr. Miller came to Auburn in 1808 and in 1817 became a county judge. Seth Phelps served on the

Court of Common Pleas until 1810 when he was succeeded by Walter Miller. Enos T. Throop was postmaster at Auburn from 1809 to 1815, Judge of the Supreme Court in 1823 and later was Governor of New York. Others who were prominent in politics and the legal profession were Glen Cuyler and Eleazer Burnham, early surrogates; and Reuben S. Morris, Silas Marsh, Daniel Shepard, Isaac Wood, William Brewster, Joseph Annin, Elisha Fitch, Ezekiel Crane, John L. Hardenburgh and John Beardsley. William Stewart, Daniel L. Lewis, Vincent Mathews and Daniel Conger were District Attorneys prior to 1815. During these years Cayuga was represented in the Assembly by Silas Halsey, Salmon Buel, Thomas Hewitt, Amos Rathburn, John Grover, Jr., Elijah Price, Richard Townley, Henry Bloom, Ebenezer Hewitt, Charles Kellogg, Stephen Close, Elisha Durkee, Humphrey Howland, Thomas Ludlow and W. C. Bennett. State Senators were John Richardson of Aurelius, Seth Phelps of Scipio, and Joseph Annin of Aurelius. Silas Halsey and Daniel Avery were members of Congress.

Daniel Avery was the proprietor of a tavern at Auburn and here it was in 1806 that a group of men met to form the Cayuga County Medical Society. Frederick Delano of Aurora was chosen President, James McClung of Geneva, Vice-President, Jacob Bogart of Fleming, Secretary, and Consider King of Ledyard, Treasurer. Other charter members were Barnabas Smith of Poplar Ridge, Silas Holbrook of Moravia, Parley Kinney of Sherwood, Ezra Strong of Scipio, John Post of Milton, Josiah Bevier of Owasco, David Annaball of Moravia, Mathew Tallman of Scipio and Nathan Brant of Cayuga. Year after year these gentlemen gathered to discuss medical problems and to advance the health standards of their communities. Their enthusiasm is well illustrated by their endeavors in 1811 to found a local medical academy. Although unsuccessful it speaks volumes for the energy of these determined doctors. Other early physicians were Dr. Squire of Ira, Dr. Samuel Crossett and Dr. William Franklin of Aurelius.

Reference to their activities most certainly must have appeared in the county's first newspapers. Roger Delano is credited with having started the first paper in 1799, the *Lavana Gazette*. In 1808 Henry and James Pace, who had founded the *Gazette* at Aurora, moved their press to Auburn and started the *Western*

Federalist. Six years later S. A. Brown, of a different political faith, founded the *Cayuga Patriot*, and in 1812 R. T. Chamberlain published the *Cayuga Tocsin* at Union Springs. Ebenezer Eaton in 1801 founded the *Western Luminary* at Scipioville. In addition to these efforts, John Sawyer of Auburn was the first president of a Library of Literary Association which was erected in 1812. Small libraries also existed at the villages of Moravia and Aurora.

Equally interesting were the early educational efforts of the county. Anxious to promote the intellectual life of their children, the first settlers lost no time in building log school houses and in engaging as teachers certain of their number. By 1800 many of these rude buildings had been replaced by modest frame structures and a higher standard of instruction was maintained. Among the early teachers mention should be made of Benjamin Phelps who opened a school at Hardenburgh's Corners, now Auburn, in 1799, Dr. H. Burt and Mr. E. Dutton, both of Auburn, Harriet Phelps of Brutus, John Perkins of Conquest Center, John Herring who started a school at Fleming in 1794, Dr. Squire of Ira and Levi Goodrich of Niles. Others were William Daniels of Scipio, Cyrus Powers of Sempronius, Betsey Morley of Sennett, Amos Comely of Union Springs, Benjamin Clark of Sterling and Edward Carpenter of Throop. The instruction offered in these schools was, of course, quite limited according to present day standards and little was attempted in the way of higher education.

Citizens of Auburn recognized these shortcomings and began agitating for an academy. By 1810 sufficient interest had been shown to warrant definite action and in January of the next year the Auburn School Association was formed. This society accepted the offer of land made by Robert Dill and a campaign for funds resulted in the raising of four thousand dollars. A three story building was erected and the Auburn Academy, chartered by the State, opened its doors. Mr. J. Foote, a graduate of Yale College, was its first director. Another academy, the Cayuga Lake Academy situated at Aurora was chartered in 1801; Seth Phelps, Benjamin Ledyard and others being trustees. Writing of this institution, Spafford states it was an "eligible situation for the education of such youth, as are absorbed in the grosser pleasures of the more populous towns, and the price of board in respectable families, is fixed at \$1.25 to \$1.75 per week."

Some of those who sponsored these educational activities were of the clerical profession. As in the case of the other counties, religious life was at a low ebb during the early years but soon wandering missionaries made their presence felt. Pious settlers opened their homes to these determined ministers, services were held and soon a few churches were erected. One of the first to enter this county were the Friends. Their activity began in 1795 when Judge Walter Wood settled at Aurora. Allen Mosher, Humphrey Howland, Benjamin Howland and others were prominent Quakers. A meeting house was erected in 1810 and Quarterly and Monthly Sufferings were held.

In the meantime the Baptists were active. Elder David Irish was the pioneer pastor of this faith. Arriving in what is now the town of Venice in 1794, this worthy divine so agitated the hearts of his listeners that in a short time a Baptist Society was formed. Using this as a base of operations, Irish toured the neighboring country stimulating religious interest wherever he went. By 1800 he had founded Baptist societies at Sempronius and Fleming, and in part as a result of his efforts the Cayuga Baptist Association was established in 1800. According to one authority the Association had fourteen churches, seven hundred and seventy communicants and six resident pastors in that year. During the course of the next decade societies were planted at Throopsville, Cato, Owasco, Springport and Conquest. Prominent among the pastors were Robert Niles, who labored at Sempronius from 1804 to 1816, Asa Turner, Benjamin Calkins, Daniel Palmer and Manasseh French.

A Congregational Society was formed at Aurelius in 1801, David Higgins being the first pastor. Higgins moved to Auburn in 1810 where he was instrumental in founding a Congregational society, an edifice being erected five years later. Another society was planted at Ira Corners in 1807 by Rev. Francis Pomeroy. Similar groups appeared at Moravia, Scipio, Mentz and Sennett, all of which were under the general authority of Cayuga Congregational Association. Some of these societies were reorganized at a later date as Presbyterian churches. The Protestant Episcopal Church appeared at Auburn in 1805 thanks to the missionary efforts of Bishop John H. Hobart and Rev. Davenport Phelps. This parish, known as St. Peter's, erected a church which Bishop Hobart consecrated in 1812. Phelps served as pastor until 1811 when he

was followed by Rev. W. A. Clarke. Rev. D. McDonald was in charge from 1813 to 1817. A Reformed Dutch Society was established at Owasco in the 1790s and Methodist churches were planted at Genoa, Conquest and Victory. Revs. Zenas Jones and Joshua Beebe were prominent Methodist leaders. A Universalist Society appeared in Cayuga at an early date.



CAYUGA COUNTY COURT HOUSE, AUBURN

Missionaries of the Presbyterian faith appeared in the Military Tract during the 1790s though none of these became permanent pastors. One of these, Rev. Asa Hillyier, was able to found a society at Auburn in 1799, and Rev. Matthew Perrine was active after the turn of the century. Others continued the good work and soon several societies were founded in different parts of the county. Prior to 1805 these groups were included within the Presbytery of Oneida but in that year Cayuga became a Presbytery in its own rights. The first meeting of the Cayuga Presbytery was in January, 1811, at which time a request was presented by Rev.

D. C. Lansing and Joshua Forman of Onondaga asking for an endorsement of a contemplated academy at Onondaga. Lansing and Forman explained that in conjunction with the academy a theological school would be started. Such a proposition was dear to the hearts of the clergy and they hastened to give this project their blessing. Unfortunately, only the academy was established; possibly, so it has been argued, because Rev. Mr. Lansing was in the east during the next few years. The question of ministerial training, however, was not forgotten and committees of the Presbytery supervised and guided the education of prospective ministers for several years. Splendid as these efforts were they did not compare with the work undertaken by the Auburn Theological Seminary. This notable institution was founded after 1815 and will receive proper recognition in a later volume. Reference should also be made to the Cayuga Bible Society formed at Auburn in 1815.

Thanks to the presence of good arable land and a well watered terrain, Cayuga furnished a splendid agricultural base for its economic life. Grain, cattle, sheep and poultry were raised in large quantities but due to the difficulties of transportation and communication little of this found its way to outside markets. Some of the surplus grain was disposed of at the forty or more distilleries that dotted the county and was manufactured, according to Spafford, into over eighty thousand gallons of spirits each year. All of which Spafford deeply deplored. On the other hand the presence of some fifty thousand sheep evoked his praise. From the animals wool was obtained in large quantities and the several thousand looms in the county were busy turning out over three hundred and forty thousand yards annually of woolen, cotton, linen and mixed cloth. In addition there were a number of tanneries, asheries, carding machines, cloth factories, earthenware plants, hatteries and nail factories. There was also a trip-hammer and an air furnace. Aaron Hayden erected the first fulling mill at Auburn in 1800; a carding machine was located there in 1804 by John Walker, and Levi S. Tryon in 1805 was said to have the most complete carding works west of Albany. Salt springs produced in 1812 some sixty thousand bushels a year, though competition with those of Salina rendered the existence of the former somewhat precarious. The gypsum beds of Brutus and Aurelius should also be mentioned.

Most of the settlers of Cayuga came from New England and eastern New York, though a goodly number arrived from Pennsylvania; there were also some foreigners from Europe. By 1800 the total population of the county amounted to over fifteen thousand inhabitants, and in 1810 it was close to thirty thousand. A decade later the Federal Census showed nearly thirty-nine thousand, hence one may conclude that by 1815 the population had passed the thirty thousand mark. Scipio and Aurelius were the largest towns with populations of 8,105 and 7,923 in 1820 respectively. Sempronius was third with over five thousand, and Brutus and Mentz were fourth and fifth with over three thousand. Sterling and Conquest, however, had less than nine hundred apiece in 1820. Most of these people lived on farms. Politically, Cayuga was conservative, thanks to the large number of New Englanders who settled in the county, and during the course of the first fifteen years of the nineteenth century was frequently hostile to the Democratic Party. Nor was it kindly disposed toward the Embargo and the War of 1812, though on the outbreak of the latter, Cayuga rallied to the defense of the country.

Turning to the towns of Cayuga one notes that *Aurelius* received its first settler in the person of John Harris who in 1788 took up land near the present village of Cayuga. Others who followed during that century included William Franklin, John Richardson, John L. Hardenburgh, Daniel Kellogg, William Harris and Hugh Buckley. Later there came William Cox, Thomas Cooper, Chauncey Dibble, Erastus Tuttle, Teri Rogers, John Dill, David Colt and others. By 1810 the population of the town amounted to some forty-six hundred, a small portion of whom lived in the villages of Aurora, Auburn, Cayuga and Lavanna. Colonel John L. Hardenburgh was the first to settle in Auburn in 1793 and was followed by some of the gentlemen mentioned above. For several years this community was known as Hardenburgh's Corners and it was here that town government began in 1794. Early officials were John L. Hardenburgh, Dr. S. Crossett, John Haring and David Brinkeroff. In 1800 Auburn became a post village and five years later had a population of one hundred and fifty. Shortly thereafter it became the seat of county government and was incorporated a village in April, 1815. The first village officers were Joseph Colt, Enos T. Throop, Bradley Tuttle, Lyman Paine and

David Hyde. By this time the village contained some one hundred and twenty houses, a number of mills, carding factories and shops and a church or two. Mention has already been made of the Auburn Academy which, though destroyed by fire in 1816, was rebuilt and continued to operate. David Kellogg, Robert Palty, John L. Hardenburgh, Henry Ammerman, proprietor of the Farmer's Inn founded in 1804, and John Dill were early settlers at Auburn. John Harris was the first to locate at Cayuga which by 1810 had some forty homes.

Brutus was formed from Aurelius in 1802, William Stevens of Massachusetts arriving in 1800. Others who settled at an early date included Rufus Sheldon, Abel Powers, Caleb Wood, John Hamilton, Edward Horton, Peter Douglass, Adam Helmer and Lewis Putnam who built the first saw mill. Rufus Sheldon and Thomas Wright were Brutus' first supervisor and clerk, respectively, and Dr. James Hamilton was an early physician. Walter Ward is thought to have been the first merchant and Harriet Phelps the first school teacher. Weedsport, known for a time as Weed's Basin, was a small center; its first settlers being Elisha and Edward Weed. This community was incorporated a village in 1831. In 1810 the population of Brutus was a little over two thousand. *Cato*, with half that number, was formed from Aurelius in 1802, John C. Barnes and Alanson Sheldon being the first supervisor and clerk. Cato's first settlers included Andrew Stockwell, Samson Lawrence, who came in 1800, Solomon Knapp, George Lovelass, Elihu Peck, Platt Tubbs, L. Sheldon and Jesse Elwell. Rev. Daniel Palmer planted a Baptist society here in 1810 and Solomon Knapp opened the first tavern. Meridian, for many years known as Cato Four Corners, was started by George Lovelass, Abel Pasko, Jesse Elwell and Abner Hollister. Platt Tubbs located at Cato Valley in 1805 as did Dr. John Jackway; Cato Valley for a time was known as Jackway's Corners.

Conquest remained a part of Cato until 1821, its early officers being William Crowell and I. V. Perkins. George Snyder and Israel Wolverton came into this area in 1800. James Perkins, Ephraim Witherill, Clement B. Emerson, Dijar Wilcox, Philander Phinney, William Crowell and William McCollam followed. A Methodist society was planted in 1803, Rev. Joshua Beebe was the first resident pastor and for many years Dr. Nathan Wood was

the chief doctor. John Perkins taught school at Conquest Center in 1807, and Ephraim Witherill operated a tavern in 1803. Conquest Center was settled by James Perkins in 1802 and for many years was the town's only village. Judging from the Federal Census of 1820 this town probably had about eight hundred inhabitants at the time of incorporation. *Fleming*, erected from Aurelius in 1823, had as early officers Luman Loomis and Amos Gould. Named after General George Fleming this town received its first settlers in the 1790s in the persons of Benjamin Irish, Joseph Grover, Edward Wheeler, Abel Wilkinson, Jacob Byers, William Post and James Herrington. Joseph Galpin, a Tory from Woodbury, Connecticut, came at an early date; Galpin's Hill is named after him. Abel Wilkinson opened the first tavern and John Herring was a school teacher in 1794. Dr. Asa Cooley was an early physician. The village of Fleming had Josiah Chatfield as a pioneer in 1798.

Genoa, known as Milton for a time, became a town in 1789; Willis Bishop and Thomas Ludlow being supervisor and clerk, respectively. The southern portion of this town was settled chiefly by families from New Jersey and Pennsylvania; the northern part by New Englanders. John Clark, Ebenezer Hoskins, William Clark and Jonathan Mead were early pioneers. By 1800 there were thirty-five hundred persons living within this town; a decade later there were nearly fifty-five hundred, and this in spite of the loss of Locke in 1802. In 1820, however, due to further reductions the population stood at twenty-five hundred. Genoa Village was started in 1806, Samuel Adams and Dr. Ebenezer Hewitt being early settlers. Jabez Bradley and David Ogden located at Kings Ferry, now known as Northville. *Ira* was a part of Cato until 1821, its first officers being Thatcher Ferris and Allen Benton. Among the early settlers were William Paterson, David Stockwell and Henry Conrad. Later Daniel Parker, Silas Barnes, Zadock Barnes, Luther Phelps, Edward Wood, Charles Green, Abraham Willey and others arrived. Rev. Francis Pomeroy organized a Congregational society at Ira Center in 1807, to which place Thomas Barnes had come two years before. Dr. John Squire was an early teacher and doctor, and David Stockwell opened a tavern in 1800. *Ledyard*, once a part of Scipio and named after Benjamin Ledyard, became a town in 1823. Jedediah Morgan and Joshua

Baldwin were its first supervisor and clerk. Early settlers included Roswell Franklin, Benjamin Avery, Ebenezer White, Elisha Durkee, Edward Paine, Benjamin Howland, Joseph Patrick, and Jonathan Richmond, later a member of Congress. Elisha Durkee, State Assemblyman and Edward Paine located at Aurora in 1790 where they found Roswell Franklin who had come the year before. For a time sessions of the Court of Common Pleas met at Aurora which by 1810 had some fifty homes, a library, and the Cayuga Lake Academy. Christopher Morgan and A. Hull were early merchants and Frederick Delano an early doctor. Roger Delano founded the *Lavana Gazette* in 1799 and Benjamin Avery located at Talcotts Corners, now Ledyard. Scipio Lodge No. 58 F. & A. M. was founded at Aurora in 1797.

Locke, once a part of Genoa, was made a town in 1802 with Silas Bowker and William Webster as supervisor and clerk. The Census of 1810 showed almost twenty-four hundred inhabitants; in 1820, there were about a hundred more. Ezra Carpenter, Solomon Love, James Cook and James Durell came to Locke in 1790; others that followed included Silas Bowker, Salmon Heath, and Joseph Harris. A post office was established at Milan in 1811. Aaron Kellogg opened the first store at Milan and Lyman Brown operated a factory there in 1810. A Methodist society was planted in 1819. *Mentz*, once known as Jefferson, became a town in 1802, Isaac Smith and Lewis Kitchell being elected supervisor and clerk, respectively. Philip King, Seth Higby, Josiah Partridge, James Dixon, Ira Hopkins, Charles Annes and Daniel Loveland were early settlers, coming between 1797 and 1804. Port Byron, once Bucksville, was settled in 1810. In that year Mentz had a population of twelve hundred persons; a decade later it was over three thousand. *Montezuma*, a part of Mentz until 1859, received its first settlers in 1798 when Dr. Peter Clark and Abram Morgan arrived. These gentlemen came for the purpose of exploiting the salt deposits in this town. Comfort Tyler of Onondaga arrived after them for the same purpose. Competition with the stronger brine of Salina forced the abandonment of this project in 1840 though at a later date operations were resumed. Other pioneers were Jethro Wood, Ephraim Martin, Lewis McLoud and Robert Ranson. Royal Torrey and I. W. Trufant were supervisor and clerk in 1859.

Moravia, named after the religious sect, the Moravians, remained within Sempronius until 1833. Its first supervisor was John Stoyell who came to this town in 1791, settling in what is now the village of Moravia. Others who came in that decade included Winslow Perry, David Wright, Jabez L. Bottom, Moses Little, Gurshom Morse and Cotton Skinner. David Wright was an early merchant and Zadock Cady opened the first tavern. In 1810 the village of Moravia, incorporated in 1837, had about forty families who were proud of their local library. Sylvan Lodge No. 41, F. & A. M. was founded here in 1810. About a mile away was the small community of Montville with some twenty houses. *Niles*, named after Elder Robert Niles, was set off from Sempronius in 1833; Isaac Odell and W. T. Stow being chosen supervisor and clerk respectively. The first settlers came in 1792 or 1793 and included a Van Gilder family, Garrett Conover, William Brown, Isaac Selover and James Brinkeroff. John Abbott, Edward Ellis and David Brown arrived later. None of its present centers were then more than hamlets; Kelloggsville was settled by Judge Charles Kellogg in 1804. Darius Titus operated a store at New Hope in 1820. *Owasco*, set off from Aurelius in 1802, had a population of nine hundred and forty persons in 1810; a decade later there were almost thirteen hundred. Samuel and Benjamin De Puy settled before 1800 as did Moses Cortright, Jacob Brinkeroff, Elijah Price, Assemblyman in 1808, Colonel Henry Austin and others. Cornelius Delamater opened a store in 1808. A Reformed Dutch Church was planted here in 1798, its first pastor being Rev. Abram Brokaw. Stephen Childs and James Burrows located at Owasco Village before 1815. Former Governor Enos Throop was a resident of this town.

Scipio, one of the original towns of Cayuga, lost much of its territory by cessions to Sempronius, Ledyard, Venice and Springport between 1799 and 1823. In 1810 its population amounted to seventy-one hundred; a decade later, it stood at eighty-one hundred, but in 1825 it had dropped to twenty-seven hundred. John Stoyell and Samuel Branch were supervisor and clerk, respectively, in 1794. The first settlers arrived in 1790 including Elisha Durkee, Henry Watkins, Gilbert Tracy, Samuel Branch, Gideon Allen and Ebenezer Witter. William Daniels was an early teacher and Dr. Strong, charter member of the County Medical Society, operated a store in 1808. Judge Seth Sherwood of Sherwood Corners was

active in local politics. Scipioville, once called Watkins Settlement, had as merchants Orin Peck and Thomas Hale; there was a store in 1808 at Scipio Center. *Sempronius*, formed in 1799, had as supervisor and clerk in that year John Stoyell and Jacob DeWitt. Ezekial Syles, town clerk from 1800 to 1820; Jotham Bennett and Seth Burgess arrived in this town in 1794. Cyrus Powers, John Husted and Samuel Rice came later. Rev. John Lesuer founded a Baptist Church in 1798. The loss of Moravia in 1833 deprived this town of the two important villages of Moravia and Montville. On the other hand it retained Sempronius and Glen Haven, the latter becoming a noted spa.

Judge Daniel Sennett's services to Cayuga are remembered by the town of *Sennett*. Deacon Ebenezer Healy, Thomas Morley, Joseph Atwell and others came into this area in 1794. The next year, Jacob Rufus, Amos Bennett, Judge Daniel Sennett, Thomas Barnes and Daniel Sheldon arrived. Rev. Manasseh French established a Baptist church here in 1799; his successor being Israel Craw. In 1827 Sennett was set off from Brutus as a town, Stephen Dwinell and John Freeman being its first officers. In that year there were probably around twenty hundred persons in this town. Sennett, a few miles from Auburn, was its chief village, Rufus Shelden and Chauncey Lathrop being its first settlers. *Springport* received its early pioneers in the 1800s, including men like James Carr, Thomas Thompson, Frederick Gearheart, James Crane, Dr. John Mosher, John Earl, Amos Comely the school teacher and Philip Winegar, proprietor of a woolen mill. In 1823 William Cozzens and W. G. Harkness were elected supervisor and clerk of the town. Two years later Springport had a population of eighteen hundred, some of whom were Friends. Rev. Joshua Lane planted a Congregational Church there at an early date. Union Springs, its chief village, was incorporated in 1848. Early settlers at this center were Laban Hoskins, Judge Walter Wood from Aurora, and Dr. John Mosher who became postmaster.

Sterling, named after William Alexander, Lord Sterling, was formed from Cato in 1812 and had nearly a thousand inhabitants by 1820. Peter Dumas came to this town in 1805 having received a grant of land for his services under General LaFayette in the Revolution. Captain Andrew Rassmusen settled the same year; Rassmusen lost his life during the War of 1812. Others who followed later included William Devine, Francis Decamp, Nathan

Wilmot, Curtis Stoddard, William Cooper, John Harsha and John Duzenbury. Martville and Sterling Center were early communities. *Summerhill*, created a town in 1831, had as its first officers, Samuel Ranney and Winslow Hamblen. For a year after its creation this town was known as Plato. Pioneers included Hezekiah Mix who came in 1797, Nathaniel Fillmore, father of President Millard Fillmore, Harvey Hough, Josiah Walker and Martin Barber. Joseph Cone was the first inn keeper. A Baptist church was formed here in 1807. Summerhill is the chief village of the town which in 1835 had a population of fourteen hundred.

Throop, named after Governor Enos Throop, was formed in 1859; John S. Clark and Milan McCarthy being its first officers. Ezekiel Crane came to this area in 1790. Others who arrived at an early date were Israel Clapp, Edward Carpenter, Isaac Barnum, James Leonard, Rev. John Jeffries, Jonas Ward and Dr. Joseph Clary. Prentice Palmer erected a saw mill in 1798. Throopsville, settled in 1790 by Dr. John Jeffries, is the chief village. The population of Throop in 1860 was about thirteen hundred. *Venice*, named after the famous Italian city, was erected in 1823; Barnabas Smith and Asa Burch were its first officers. Henry Hewitt, Ezekiel Landon, Samuel Robinson and Zadock Bateman settled at Stuarts Corners about 1800, and Samuel Chidsey and Amos Rathburn at Poplar Ridge about the same time. Others who followed were Samuel Mosher, James Stevenson and Joshua Murdock. Elder David Irish planted a Baptist church in this town at an early date. In 1821, *Victory* was set off from Cato. Considerable opposition to this existed in the mother town and when the latter was compelled to submit, its seceding children named their town Victory in honor of their triumph. A similar attitude explains the name of Conquest. As erected, Victory had a population of one thousand; five years later it had over fifteen hundred. John McNeal arrived in this town in 1800 as did John and Samuel Martin. Patrick Murphey, Elisha Granger, John Rumsey, William Griswold, Ephraim Smith, Martin De Forrest and others followed. The village of Victory was settled by James Gregory in 1806, Manasseh French, once of Scipio, was an early merchant. Westbury, another center, received William Burghdoff in 1806, and North Victory, Conrad Phrozone in 1812. Roswell Osburn was the founder and first pastor of the Baptist Church; Rev. Zenas Jones established a Methodist society in 1813.

CHAPTER XVIII

THE WAR OF 1812



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THE advent of this contest, though more or less expected, was not entirely to the liking or wishes of the Inland Empire. Far removed from the seaboard, its inhabitants generally busied themselves with agricultural and industrial pursuits that were not basically affected as the French and British Governments scattered their thunderbolts right and left. Politically, most of the residents of Central New York were Federalists and they used their franchise against King Tom, as President Jefferson was called, and his successor, James Madison. The blundering policies of these men, so it was echoed in the taverns, inns and court houses of this area, had brought on this deplorable state of affairs. Readers of the local papers were well informed of the train of events that had caused the contest and could recite in proper order the antecedents of the war. But like so many today they utterly failed to grasp the real and vital reason for the conflict, sometimes called the Second War of Independence.

Generally speaking, this war grew out of the titanic contest then waging between France and Britain which, as it continued, brought about a world conflagration. Had these two ancient rivals been content to fight on the fields of Brittany or Kent, other nations would have remained neutral. But the virile French Revolutionary and Napoleonic armies could not span that narrow ribbon of water, the British Channel, and dictate peace from the steps of St. James Palace because Britannia, under Nelson, ruled the waves. On the other hand, British men of war could not carry the contest into the heart of France because of the military genius of the Corsican. Other means, therefore, had to be devised to cripple and defeat

the enemy and, in the pursuit of these ends, neutrals were disturbed and dragged into the war.

Limiting our discussion to America we find that Britain drew the first blood when in the 1790s she interdicted the American carrying trade from the French West Indies to France. Now, prior to the outbreak of the war between these two states, this trade had been closed to neutrals, but as French ships fell an easy prey to British privateers, once the conflict had begun, France opened this commerce to neutrals and for a time the Americans reaped a golden harvest. Britain speedily stopped this by stating that a trade illegal in time of peace could not be lawful in time of war. There was nothing, however, under this dictum, which was known as the Rule of 1756, to prevent Americans from importing French colonial goods into the United States. Once landed in America and having paid the required customs they became American property and as such could be re-exported to unblockaded French continental ports. And the British Admiralty Courts more or less recognized the fact in the celebrated case of the *Polly*. Later, in 1805, in the case of the *Essex*, it was held that such a procedure did not constitute a broken voyage, since the intent of the American importer was to reship the goods to France. Hence the voyage to France *via* America was a continuous voyage and clearly illegal. As a result many American ships were seized and condemned, and American protests were calmly ignored in London.

In the meantime Britain had blockaded large sections of the French coast and those of her allies. Now the Americans admitted the validity of this blockade, but drew a sharp distinction between a real and paper blockade. A blockade to be effective, it was said at Washington, must be binding. Large as the British Navy was it was not large enough to prevent ships from entering and clearing through the prohibited area. Whole portions of the blockaded area were unguarded. Nevertheless, Britain claimed these were blockaded and proceeded to capture and condemn ships found within these zones or whose clearance papers showed they had entered the same. Against this practice America protested with all its might but to no avail. And so Americans had another basic grievance with the Mistress of the Seas.

Moreover, the British in their desire to tighten the pressure on the sea resorted to the practice of impressment. Englishmen,

attracted by higher pay and better conditions, frequently deserted from English ships when in American waters and found employment in the latter's trade. Accordingly, British men of war stopped American ships on the high seas and by force impressed these deserters. To distinguish between an American and an Englishman,



STATE HIGHWAY AND OWASCO LAKE, NEAR ENNA JETTICK PARK, AUBURN

however, was not an easy matter and as a result many bona fide Americans were impressed into British service. Hence another serious dispute arose between America and England. Again, the British forced American ships bound for Europe to stop at certain contraband ports where their cargoes were examined, and in many cases these ships were visited and searched on the high seas. The American reply that free ships protected cargoes other than contraband was waved to one side for what constituted contraband no one seemed to know. In the last analysis it meant just what the British wanted it to mean. Freedom of the seas was laughed at in London.

By way of retaliation, the French resorted to other practices, some of which became excuses for British counter measures, such as the January and November Orders in Council of 1807. These orders, the British said, had been forced by Bonaparte's Berlin and Milan Decrees which had blockaded the British Isles. In an attempt to combat both the French and British policies, Jefferson resorted to the Embargo of 1808. It was his belief that if American supplies were withheld from the belligerents both might be forced to change their tactics. Although the Embargo failed to achieve this end, it is of value to know that it was most effectively enforced. In the matter of grain and flour, one of America's chief exports, the volume of trade declined ninety-five per cent. Nor is it necessary to believe that this trade reached Britain by the way of Canada for the very simple fact that England shipped quantities of food stuffs to that colony during 1808.

With the repeal of the Embargo in 1809, forced upon the government by hostile votes from New England and the Middle Atlantic States, America resorted to non-intercourse with France and England but this likewise failed to soften the attitude of these powers. Then came the Macon Bill Number 2, as it was called, which offered to withdraw the Non-Intercourse Act provided either nation abolished its obnoxious orders. If France, for example, were to do this then the American ports would be open to French trade but non-intercourse would remain with Britain. Bonaparte immediately seized the opportunity and told Madison that the Imperial Decrees had been abolished. Actually nothing of the kind took place as Bonaparte qualified his promise by a cleverly worded phrase that guaranteed repeal of the decrees provided the English withdrew their Orders in Council. President Madison failed to see through this ambiguous statement and at once threw open the trade to France. Nor would he listen to British arguments that cleverly revealed the deceit of the Emperor, and non-intercourse continued in respect to England.

With impressment, blockades, contraband, visit and search and a score of other factors irritating American patience, Madison at length, in June of 1812, asked Congress to declare war against Britain. And this was done. An analysis of the vote in Congress shows that the New England States and part of the Middle Atlantic, including New York, were opposed to war. This is highly signifi-

cant for it was precisely in these areas that the injuries inflicted by the British had been most seriously felt. Surely if the Orders, blockades and impressment were of great importance in bringing about this conflict, these states should have voted for war. The votes for war came from the southern and western states which had suffered far less from the ravages of the British. And why did the latter support the conflict? In part because they were of the same political faith as Madison. More important, however, was the fact that their leaders had grand and glorious dreams about territorial expansion. With little or no effort, so these War Hawks argued, America could gobble up Canada, settle Indian problems north of the Ohio, and gain the Spanish Floridas. The result would mean a greater America. A land grabbing factor, therefore, seems to have been far more decisive in molding opinion for war than British depredations and insults. And when peace was restored in 1815, the Treaty of Ghent contained no reference to impressment, the orders and the like, all of which we have been repeatedly told caused the conflict. Needless to say, the expansionists gained no territory.

Although New York had disliked the thought of war, its leaders were quite conscious that it might become the theatre of conflict. From Lake Erie to the Vermont borders, the State invited British attack from Canada. Realizing this fact steps had been taken in advance to render this area capable of defense. Arsenals had been erected at Rome, Watertown, Batavia, Canandaigua and Onondaga, and the forts at Oswego and Niagara had been reinforced. A revamping of the state militia was also begun. But when put to the test these preparations proved inadequate. It was a blessing to Onondaga, Manlius, Rome and Utica that Britain's military might for the time being was concentrated in Europe, for had Napoleon been less successful in 1812 and 1813, British regulars might easily have swarmed over the Inland Empire. Moreover, the American offensive bogged down in the early stages of the war, and its defense was not satisfactory. Supplies were not where they were supposed to be, transportation was slow and highly expensive, and the state militia on several occasions showed no great enthusiasm to carry the war into Canada. Several attempts to do so ended in miserable failures; fortunately, British endeavors to control western and upper New York likewise failed. It must be said, however,

that by 1814 these raw levies did rise to the occasion and beat back the invading forces. But what of the individual counties of Central New York?

On the eve of the War of 1812, Onondaga had on paper five regiments of infantry and artillery. One of these units was under



POST OFFICE, AUBURN

the command of Lieutenant Colonel Thaddeus M. Wood who, on the outbreak of the conflict, was placed in command of the One Hundred and Forty-seventh Regiment. In addition to this unit four other regiments were formed in June, 1812, to comprise the Twenty-seventh Brigade of Infantry whose commanding officer was Brigadier General John Ellis of the town of Onondaga. These other regiments were the Sixteenth, commanded by Lieutenant Colonel Jacob Chandler; the Sixty-second under Lieutenant Colonel Jacob Johnson; the Ninety-eighth, commanded by Lieutenant Colonel Christopher Clark of Pompey; and the One Hundred and Fifty-ninth, under command of Lieutenant Colonel Warren

Hecox. A battalion of expert riflemen was placed under Captain Charles Moseley. All of these units, with the possible exception of the latter, was a part of the Fifth Division.

Now Onondaga, due to its proximity to the important military base at Oswego, was mighty close to the danger zone. This doubtless explains why an arsenal had been erected on the hillside of East Onondaga in 1810 and from it supplies were immediately sent to aid in the defense of Oswego. Mention should also be made of Mickles Furnace, located on the road between Syracuse and Onondaga Valley. Here shot and shells were cast and forwarded from Salina to the Americans at Oswego and Sackets Harbor. It should also be noted that the Onondaga Indians, together with the Oneidas and Tuscaroras, joined forces with the Americans in the war, thus removing the possibility of raids so disastrous to Central New York during the Revolution. Actually, however, this county witnessed little of the war.

Shortly after the outbreak of the conflict, Brigadier General Ellis' command was directed to stand by to reenforce the port of Oswego and during the summer of 1812 some of the units, like Moseley's riflemen and Lieutenants John Delamater and Robert Cummings' artillery from Manlius and Pompey, were stationed at Oswego where they remained until January, 1813, when their term of service expired. During their absence a number of volunteer companies were formed under the command of Captains John Sprague of Pompey, Forbes and Mead of Onondaga, and Turner of Marcellus, who saw action at Queenstown in the fall of 1812. Other units commanded by Captains Asahel Roundy of Onondaga, Richard Bailey of Lafayette, Stephen and Gabriel Tappan of Tully, and Asa Wells of Pompey, were sent to Sackets Harbor in 1813. Nothing of actual warfare, however, took place in the county though echoes of gun fire at Oswego, it is said, rumbled through the streets of Baldwinsville and Salina, and some of the wounded and prisoners marched through these villages.

No complete roster can be given of the soldiers of Onondaga who participated in this war. Most of the officers' names appear in the Minute Books of the Council of Appointment. According to this source in 1814 the One Hundred and Fifty-ninth Regiment had among its officers Warren Hecox, Levi Parsons, W. F. Bangs, A. Worden, Philo Goddard, John Bowing, J. Wiltsey, Samuel Chap-

man, J. Baldwin, Lewis Smith, Thomas Tanner and William Curtiss. The Ninety-eighth Regiment had Christopher Clark, Luther Marsh, Charles Baldwin, Henry Clark, Nathan Baker, Elijah Wells, Isaac Carpenter, Chauncey Mason, Elijah Werton, Henry Potter, Gershom Wheelock and others. The Sixteenth Regiment had Jacob Chandler, Samuel Adams, Jehiel Hoppin, Samuel Bacon, Joseph Rice, David Parish, David Munroe, John Butler, Samuel Luanane, Valentine Bowen, Josiah Parish, Arvin Rice, Edward Brunson, John J. Walradt, Stephen Shedd, James L. Voorhies, John Cody, Peter Emerick, Robert Veeder, John H. Gillis, Samuel Farnum, William Moor and Alexander McDowell. The Sixty-second Regiment had Jacob Johnson, Cyrus Wheaton, Cyrus Clapp, John P. Wallace, Frederick Ackles and Eaton Talman. The Seventh Regiment of Artillery had Walter Grieve, Stephen Pomeroy, Hosea Pomeroy and Stephen Baley. The One Hundred and Forty-seventh Regiment had Thaddeus M. Wood, David Lawrence, E. Alvord, Prentice Kenny, Joseph Fish, J. M. Stewart, Elnathan Cobb, Francis Cooper, James Olcott, Thomas Wheeler, Asa Foot, Davenport Morey, Abel Crane, Stephen Walter, John Griffen, Handley Lamb, R. Danforth, Truman Adams, R. R. Phelps, Oliver Teal, Samuel Foster, Alvin Marsh, Lot Alderman, Henry Hughes, John Sammons, Joshua Kenne and James Thayer.

In 1814 the officers of the Second Squadron of the Eighth Regiment of Cavalry consisted of Cyrus Johnson, D. Stanley, Stephen Ball, Asa Whitney, Benjamin Lawrence, Joseph Hoar, J. Ringe, Stephen Knapp, David Coye and John Gillet. Charles Moseley's riflemen had as officers Charles B. Bristol, Gordon Needham, William Gardner, L. Kellogg, Hezekiah Ketchum, Joel Huntington, George H. Grosvenor, John Van Pelt, S. M. Smith and Hezekiah Strong. Then there was a Captain Mulholland of the artillery. Finally, mention should be made of a local company of Silver Greys for home defense headed by Squire Munro.

Madison County likewise experienced little of the war. The Thirty-fifth Brigade of Infantry under command of Brigadier General Jabez N. M. Hurd of Cazenovia was created in the early summer of 1812. This brigade was a part of the Sixth Division under General Nathaniel King of Hamilton and included the Seventy-fourth Regiment commanded by Lieutenant Zebulon Douglass of Lenox, the One Hundred and Thirtieth Regiment headed

by Lieutenant Colonel Frederick Westbrook, and the One Hundred and Forty-third Regiment commanded by Lieutenant Colonel Reuben Leonard. About the same time the Eighth Cavalry Regiment came into being under William Whipple, and in January, 1813, William Jennings captained a company of Horse Artillery of which Argailus Cady and Joseph Bruce were lieutenants. Some of these units were stationed at Sackets Harbor during the late 1813 and 1814.

According to the Minute Books of the Council of Appointment of 1814 the Sixty-fifth Regiment, recruited from Madison, was commanded by Lieutenant Colonel Erastus Cleveland. Other officers included Nathaniel Stacy, Jasper Clarke, J. Felt, Gaius Stebbins, Joseph Walters, Ariel Murdock, S. Bebee, Roswell Porter, T. Dibble, Benjamin Bonney, Zenas Nash, P. Chapell, Ebenezer Blanding, Oliver Ackley, R. Tyler, Robert Powell, Heman Bonney, Jacob Hartshorne, Collister Gray, Curtiss Hopping, Joseph Morse and Thomas Whiting. The Seventy-fourth Regiment had Thomas W. Phelps, Ambrose Andrews, Stephen Lee, Ichabod Spencer, W. Walton, Andrew Van Alstyne, S. Beecher, Tristram Cathcart, Thomas Clarke, Daniel Moyer, John Brown, Luman Bull, Caleb Cranston and Stephen Chapman. The One Hundred and Forty-third Regiment had Reuben Leonard, Jonah Taylor, Chester Scott, Samuel B. Clarke, Jonathan Spencer, Joseph Clarke, David Clarke, Israel Loomis, D'Estaing Eaton, John Dalrymple, S. R. Hall and William Dye. The One Hundred and Twenty-ninth Regiment had Elisha Farnham, John Needham, E. Mather, Paul Rice, Festus Parsons, Nathan Havens, Dyer Sexton, Zenas Rider, Daniel Cobb, E. Jenkins, Joseph Ayers, William Bently, Ezra Hurd, Alexander McElwain, Elisha Starr and Oliver Crocker. In Jennings' Horse Artillery were Levi Love, Joshua A. Spencer, Rutherford Barker, Argalus Cady, Joseph Richardson, Joseph Bruce, Isaac Lewis, David Beecher, Benjamin Pierce, Caleb Allen and Oliver Spencer. In 1814 the Eighth Regiment of Cavalry was commanded by Robert Henry, J. Hatch, Joseph Eanos, Calvin Ackley, Moses Campbell, Joseph Sims, J. Crocker, Eli F. Hill, Vibber Crocker, John Jackson, Jacob Ten Eyck, E. Litchfield, John Goodel, Jonathan Shed, William Burdick and Royal Tefft. Other names mentioned as officers were William Beebe, J. P. Schuyler, Reuben Munson and Chester Warren of the Seventy-fourth Regiment, William Culver, D. Ogden, Nathan Cash, E. Spaulding, Jonathan Scoby and G. Brownell of the Second

Squadron of the Eighth Regiment of Cavalry recruited from Cazenovia, and Lemuel Covell and Isaac Fletcher of the One Hundred and Twenty-ninth Regiment. Colonel Elmer D. Jencks of De Ruyter and Captain John B. Yates of Sullivan also should be mentioned, and Moses Rice of Smithfield died of camp fever.

Turning to Oneida we find the Thirteenth Brigade of Infantry was formed in the early summer of 1812 under Brigadier General Oliver Collins of Utica. In all probability this brigade included the Twentieth Regiment commanded by Sylvester Gridley, the Sixty-eighth under Sherman Barnes, the Seventy-second by Thomas Hicks, the One Hundred and Fortieth under Saul Smith, the One Hundred and Thirty-fourth under William Stone of Whitestown, and the One Hundred and Fifty-seventh by Caleb Clark, all Lieutenant Colonels. Joseph Kirkland of Oneida headed the Third Brigade of Artillery and James Lynch of Rome commanded the Sixth Regiment of Cavalry which was part of the cavalry brigade under Henry McNeil of Paris.

In 1814 the Seventy-second Regiment was commanded by Thomas Hicks, Henry K. Sheldon, Samuel Johnson, Caleb Stevens, Joseph H. Weeks, Abram Brooks, Oliver Smith, Samuel Fanning, N. Cole, Fred Kellogg, Hezekiah Hulbert, Enoch Hovey, Isaac Curry, Levi Mitchell and Amos Treat. The Twentieth Regiment was under Sylvester Gridley, Samuel Comstock, Job Herrick, John Trask, Asa Eams, Naaman Goodsell, G. Benedick, Orange Foote, Orris Hart, Abraham Young, George Pierce, Zera Brown, Vall Pierce, James Groves and William Marvin. The One Hundred and Thirty-fourth Regiment had as its officers William Stone, Lewis Sherrill, Abner Mitchell, Obadiah Latham, Samuel Shepard, Adolphus Chapin, William Eells, Josiah Hale, Freedom Tibbetts, Joel Griffin, Cyrus Chatfield, Thomas E. Clark, Samuel Baldwin, David Kent, Amasa Thomas and William Williams. The One Hundred and Fifty-seventh Regiment was under Caleb Clark, Elihu Butts, Zenas Hutchinson, Jeremiah Chaplin, Calvin Church, Otis White, Joseph Hallock, William Ross, Hazel Lathrop, E. Allen, Cyrus Briggs, William C. White, Marcus Brumton, Joshua G. Green, William Talcott, Seth Langdon, Benjamin B. Hall, Daniel B. Cagwin and Bele B. Hyde. The Sixty-eighth Regiment was under Sherman Barnes, Ephraim Smith, Phineas Tuttle, Gastin G. Comstock, Martin Wright, Norman Waugh and John Smith. The One Hundred and Fortieth Regiment was commanded by Saul

Smith, Sherman Bartholomew, Adino Winchell, William Osborn, Benjamin Rhodes, Rollin Blount, Asahel Dexter, Stephen Leonard, James Philips, Abner Livermore, Abram Catlin, Absalom L. Groves, Daniel Range, Gurdon Turner, Russel Morgan and Amos Roberts. The Sixth Regiment of Cavalry was commanded by James Lynch, Thomas Blair, A. Fitch, Robert Patrick, R. Bacon, Smith Parmele, J. Parker, Hezekiah Eames, S. Safford, E. Benson, Joseph A. Northrup, Isaac Hoar, Sylvester Butterick, Miles Ralph, P. Downer, John Fairbanks, Dexter Hungerford, Thomas Loomis, Peleg Burchard, M. Woodruff and Isaac Moffit.

Oneida, the scene of much fighting during the eighteenth century, witnessed no combats during the War of 1812. Its two important villages, Rome and Utica, however, became active centers for the movement of troops and supplies to Oswego, Sackets Harbor and Niagara. At Rome, where a State Arsenal had been built previous to 1810 and a Federal Arsenal in 1813, there was much activity, and the citizens of both villages witnessed the arrival of prisoners from the front. In the fall of 1813 the entire militia of the county was sent to Sackets Harbor. Late in 1814, following Perry's victory on Lake Erie, the citizens of Utica honored him with a public dinner.

Brigadier General John Tillotson of Aurelius commanded the Seventh Brigade of Infantry which was formed in the early summer of 1812. This brigade probably included the Twenty-first Regiment under Lieutenant Colonel Matthew N. Tillotson, the Eighty-eighth under Lieutenant Colonel Henry Bloom of Genoa, the One Hundred and Ninth commanded by Lieutenant Colonel Zadock Rhoads, and the One Hundred and Fifty-eighth under Lieutenant Colonel John Harris of the town of Cayuga. At the outbreak of the war there were stationed at Auburn a company each of infantry, artillery and cavalry, some of whom were immediately hurried to the Niagara front and saw action at the Battles of Lewiston and Queenston Heights. Henry Brinkeroff of Owasco and Daniel Elbridge of Aurelius were in command of the two companies of volunteers sent to Niagara. Also in 1812 an infantry company was at Sackets Harbor and in 1814 Captain Jack Richardson led a company to the Niagara frontier.

The officers of Cayuga in 1814 of the Twenty-first Regiment included Matthew N. Tillotson, John O'Hara, Eben Guthrie,

Richard Church, Robert Tompkins, William Bennett, Hugh Hertsift, Joshua Hoskins, Lewis Tone, John Daniels, Sisson Taylor, John Bosworth, R. L. Tracy, William Tompkins, L. Tillotson, Rix Robinson, Thomas Parker, John Spalding, Daniel Davis, Daniel Lester, Azel Fitch, David Patchin, Merlin Hoare, E. C. Marsh,



PUBLIC LIBRARY AND MEMORIAL MONUMENT, CORTLAND

D. Brightman, Charles Dennison, Alfred Avery, Thomas Chadwick, Stephen Allen, Josiah Todd, Isaac Richardson, Silas Slote and Joseph Southworth. The One Hundred and Ninth Regiment was under Zadock Rhoads, Joseph Lee, Adonijah Gleason, Elias Curtis, Jeremiah Burroughs, Jacob Snyder, G. Brinckerhoff, Abraham Van Asdall, William Greenfield and Benjamin Jayne. The One Hundred and Fifty-eighth Regiment was commanded by John Harris, William Sharp, W. Culver, Marvel Eldridge, Ira Dunning, J. Higby, Samuel Hunter, John B. Tibbits, Henry Ammerman, Jacob Doremus, Stephen Van Anden, E. Whittlesey, Asahel Taylor, Samuel Ellis, Robert Parks, Calvin Barnes, Oliver Harrington, Alexander

Price, H. Austin, Timothy Strong, Anthony Van Etten, Elihu Atwell, M. Remmington, Ethan Sheldon, John Morley and J. Freeman. The Eighty-eighth Regiment was under Henry Bloom, L. Bradley, P. Conrad, John Smith, Levi Moores, A. Green, Isaac Credit, Richard Manning, William Caywood, Spencer Stout, James McElheny, Comfort Butler, William Pew, Silas Cook and Nathaniel Luther. A battalion of infantry from Cayuga in 1814 was commanded by Eli Matson, John McFadden, Isaac Turner, E. Holcomb, Matthias Vanderheyden, Charles Locke, Adonijah Church, John Hyde and Norman Sheldon. Reuben S. Morris and C. Morgan were also officers in 1814 in the Cayuga regiments. The Eighth Regiment of Cavalry, formed in 1812, had a Cayuga company headed by James Simpson and Trowbridge Allen.

Turning to Cortland County we find that Daniel Miller of Homer was in command of the Thirty-sixth Brigade of Infantry which was formed in 1812. Included in this brigade were the Fifty-eighth and One Hundred and Twenty-fourth Regiments in charge of Lieutenant Colonels Martin Keep and John Kingman, respectively. This brigade, together with the Thirty-second from Chenango and the Thirty-fifth from Madison, formed the Sixth Division under the command of General King of Hamilton. The roster of these Cayuga regiments in 1814 contained as officers Martin Keep, Thomas Williams, M. Walter, Noah R. Smith, Limon Holt, Paul Babcock, T. Doud, Ansel Wilcocks, Aaron Fuller, N. Knapp, Sela Burlingame, N. Knapp, Asa Wait, Moses H. Green and J. Crofoot for the Fifty-eighth, and Elijah Wheeler, J. Kingman, S. G. Hathaway, George Forbes, Joseph Dwight, Curtiss Richardson, Harvey Carpenter, Charles Richardson, Remembrance Curtiss, Nicholas Aker, Samuel Buell, Joel Call, Enos Cornwell, Solomon Smith, P. Sergeants, Benjamin T. Green and Joshua Gazley for the One Hundredth and Twenty-fourth. Generally speaking, few men from this county saw any active service in the war.

General Obadiah Green of Norwich commanded the Thirty-second Brigade of Infantry, formed in 1812 and which included the Sixty-seventh, the One Hundred and Fifth and the One Hundred and Thirty-third Regiments commanded by Lieutenant Colonels Dudley Hewit, Thompson Mead and Samuel Balcom, respectively. The officers of the Sixty-seventh Regiment in 1814 included Dudley Hewit, Joseph Noyes, Timothy Baker, Enos Thompson, Charles

Winter, John Riddle, P. Childs, John Hall, Henry Coggshall, D. Tift, George Bosworth, Nicholas Coggshall, James Packer and Nathan Foster. Those of the One Hundred and Thirty-third included Samuel Balcom, Burrage Miles, Thornton Wasson, Simeon Parker, H. H. Parker, William M. Thomas, Lorin Sweet, Curtis Stoddard, William Clark, O. Bush, Daniel Hyde, James Sellick, L. Benedick, W. Edgerton, Larnard Livermore, Benjamin Bragg, J. Agard, John Grant, Bela Rogers, David Pollard, T. Humphrey, A. Stowell, Ira Church, Harmond Terwilleger and W. Gray. The officers of the One Hundred and Fifth Regiment included Thompson Mead, Samuel Guthrie, H. Gun, Joshua Pratt, A. Foot, Theophilus Robinson, John Nash, Washington Windsor, Michael Lamb, S. Allen, John Haight, William Tiffany, Elnathan Ellis, Chauncey Guthrie, Charles Randall, W. Collins, Seth Garlick and Joel Crumb. Other officers from Chenango listed as belonging to the Thirty-second Brigade were James Clapp, Sandford Lacy, Nathan Taylor, P. Field, Charles Midbury, J. Howard, Price French, Antony Oleny, Joseph Tubbs, Joseph Babcock, John Ambler, Richard S. Goff, A. Welch, A. A. Anderson, Wilson Gaige and W. Clark. A regiment of cavalry was recruited from Chenango in 1814 and included among its officers William Whipple, Elisha Litchfield, Alston Upham, C. Knapp, Eli Lee, R. Davis, O. Eddy, Timothy Hunt and J. S. Flagler.

Tompkins County had not been formed at the time of this war though in all probability some of its men were within the troops raised in Cortland and Cayuga Counties. All in all Central New York was not an active center of military operations during this contest. Its villages and towns were spared the horrors of war and while some of its men made the supreme sacrifice most of the troops saw little action. It is to be regretted that no list of these honored dead can be presented. The Inland Empire, as well as the entire country, however, remembers their efforts with unlimited gratitude.

CHAPTER XIX

INDIAN RESERVATIONS AND PLACE NAMES



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Indian Reservations and Place Names

FOLLOWING the close of the American Revolution it became necessary for the American Government to treat with those Indians dwelling within the limits of New York. Viewing these tribes as nations and recognizing their legal title to the vast domains they possessed, the government nevertheless sought by treaty to confine the Indian holdings to much smaller area. In gaining this end the Federal authorities had the coöperation of the State of New York which was exceedingly anxious to throw the central and western portions of the State open for settlement. As a result of these joint efforts most all of Central New York was purchased from the Indians and the way was paved for the building of the Inland Empire.

According to a treaty at Fort Stanwix in September, 1788, the Onondagas ceded all their lands to the State of New York except for certain reservations. One of these concerned the salt deposits around Onondaga Lake. Realizing the vital importance of salt, the State very wisely refused to allow these deposits to be exploited by private individuals for personal profit. Hence there was inserted in this treaty a clause which read, "The Salt Lake and the lands for one mile around the same shall forever remain for the common benefit of the people of the State of New York and the Onondagas and their posterity for the purpose of making salt." Indian and settler, therefore, were permitted to use these deposits, subject to State control and regulation. Another reservation in this treaty related to the lands which the Indians were allowed to retain. Beginning at the southerly end of the lake where the Onondaga Creek entered the same and running east for three miles, a tract

of land was set to one side and was known as the Onondaga Reservation. In area this reservation was about eleven and three-quarter miles in length and nine miles in width; included within this tract were parts of the future towns of LaFayette, Camillus, Geddes, DeWitt, Onondaga and the city of Syracuse. In return for the Indian cessions the Onondagas received a cash payment of a thousand French crowns, two hundred pounds worth of clothing and an annual annuity of five thousand dollars. This agreement was afterward ratified by the Onondaga Nation in June, 1790.

But the desires of the white men in Onondaga were not satisfied and in November, 1793, another treaty brought about additional cessions. Two years later more land was sold including that within the salt reservation. In 1817, four thousand more acres were purchased as were eight hundred more in 1822. The effect of these sales left to the Indians an area of some seven thousand acres which today constitutes the Onondaga Reservation. In the meantime the amount of the annuity was reduced; both the State and Federal Governments today give annual payments to these Indians in cash and kind. The present reservation lies within the towns of Onondaga and LaFayette.

Early nineteenth century sources would seem to indicate that the number of Indians living on the Reservation was less than two hundred; other Onondagas were on Buffalo Creek, the Allegheny River and on the Ouse River in Canada. Writing in 1834, Spafford reports only a hundred and fifty living on the Reservation. During the course of the years that followed the population appears to have increased. In 1855 there were three hundred and forty-nine; in 1892, five hundred and nine; and in 1930, six hundred and eleven. Some two hundred and fifty other Indians were reported as living within Onondaga County in 1930. Probably the 1940 Census will show a slight increase. Inter-marriage with other Indians has probably reduced the number of pure Onondagas, though it is likely, in view of the eighteenth century Indian wars, that Onondaga stock had been pretty well diluted before the creation of the Reservation.

During the course of the nineteenth century the Onondaga Indians gradually adjusted themselves to their new life though they retained their tribal organization and joined in the meetings of the Iroquois Confederacy as they do today. The difficulties

which they suffered during the years of adjustment attracted the attention of local and national humanitarian groups who sought to lighten their burdens and bring to them the educational, social and



SACRED STONE OF THE ONEIDAS, FOREST HILLS CEMETERY, UTICA

religious advantages of the white men. First among those who interested themselves in these Indians were the Philadelphia Quakers whose minute and journal books fairly echo with references to the Onondagas. Deputations were sent to Onondaga as early as 1809. Books and tracts of a religious and non-religious nature were

distributed, clothing was dispensed and a serious attempt was made to eradicate the use of strong drink. In addition the Quakers instructed the Indians in improved methods of farming and gladly supplied them with seed and farm equipment. By 1825 they had stationed one of their number on the Reservation to superintend to their wants and needs. This marked the high tide of Quaker assistance, though the memory of their noble work lingers among the Indians to the present day.

One or two sources would indicate that Rev. Samuel Kirkland, missionary to the Oneidas, spent some time with the Onondagas. It is known that Kirkland worked among the Senecas before settling among the Oneidas and it is likely that he visited the Onondagas at that time; this, however, is by no means certain. On the other hand the Methodists appeared on the Reservation in 1814 and succeeded in organizing a local Methodist society; later a church was erected in 1846. The Wesleyan Methodists penetrated the Reservation in 1893 and built an edifice two years later, Rev. Thomas La Fort being the pastor. La Fort's ability to speak the Onondaga language materially enhanced the value of his work. In the meantime the Episcopal Church, under the stimulus of Bishop Hobart, sent Eleazar Williams to the Onondagas in 1816. Rev. Timothy Clowes also visited them in the same year. Later, Revs. Clark and Gear were busy among these Indians and it was through Rev. Mr. Gear that Mary Doxtater was able to open a school. During the 1860s the work of the Episcopal Church continued and in 1870 the Church of the Good Shepherd was consecrated. Rev. Charles Harris was its pastor in 1940. Finally, mention should be made of the broad humanitarian efforts by the Rev. Samuel J. May, Unitarian pastor at Syracuse. May spent considerable time among these Indians during his long pastorate and his diary contains many references to his visits and the help he rendered them. The foundation built by these various men and societies bore definite fruit. Visitors to the Reservation today will see that their work is still being carried on by the present generation.

As for the Onondaga himself, definite progress may be noted. To be sure, the tribe has retained many of its ancient customs and practices, such as the Green Corn Dance. At the same time the influence of the white men's culture could not be denied. Many of them became Christians and were sent to various schools of higher

learning such as Hampton, Carlisle and Syracuse University. Others have become tradesmen and mechanics. And when the country became involved in the Civil War several of them entered the Federal armies. The Federal Census of 1890, for example, showed sixteen Onondagas on the Reservation who had seen service in the Civil War. Nor should one forget the aid they gave during the War of 1812 and later conflicts.

Turning to the Oneidas one finds that the legal title of these Indians to their lands was confirmed by action of the American Government. However, in 1785, this tribe sold to New York a tract lying between the Fort Stanwix Treaty Line on the east, and on the west by the Chenango and Susquehanna Rivers. The northern boundary was a line drawn east and west from the Chenango to the Unadilla; the southern boundary being Pennsylvania. Some eleven thousand dollars, goods and trinkets were paid for this domain. Later, as a result of "Clinton's Purchase" of 1788, most of the remainder of the Oneida lands were acquired for two thousand dollars in cash, certain goods and clothing, the erection of a grist mill, and an annual annuity of six hundred dollars. Small sections of land were reserved for hunting and fishing; this area forming what was known as the Oneida Reservation. Later, a series of other purchases were made which materially reduced the size of this Reservation, and as a result most of the Oneidas, as well as the Stockbridge Indians, migrated to Wisconsin.

According to all accounts the number of Indians on the Oneida Reservation prior to 1850 and after the migrations to Wisconsin, which took place in the 1820s, amounted to less than one hundred and sixty. A few of these belonged to other tribes. The State Census of 1855 showed one hundred and sixty-one on the Reservation; twenty years later there were but one hundred and thirty-nine, and in 1905, one hundred and four. This figure is the last that is given in the Legislative Manual of the State of New York.

Missionary work among the Oneidas began at an early date by both Roman Catholic and Protestant Communions. Rev. William Andrews arrived in 1712 in behalf of the "Society for the Propagation of the Gospel in Foreign Parts." Andrews remained for some six years but made little headway. "Heathen they are and heathen they still must be," was his parting comment. Later, in the 1750s, Rev. Drs. Hawley and Ashley appeared and continued to spread

the gospel, but it remained for Rev. Samuel Kirkland to bring these Indians to an appreciation of the Christian faith and the culture of the white man. So successful was Kirkland that the Oneidas gave him a tract of land on which he ultimately erected the Hamilton Oneida Academy. In 1816 Bishop Hobart, of the Episcopal Church, established a mission at Oneida Castle and placed Eleazar Williams in charge. Twelve years later a church, St. Peter's, was erected. In 1829 a Methodist Mission was started by Rev. Dan Barnes. Most of the Oneida Reservation was within the town of Lenox, Madison County.

Finally, a word must be said about the Cayuga Reservation. Like the other Indians this tribe proceeded by a treaty in 1795 to dispose of the greater share of its domain. What remained became known as the Cayuga Reservation. In return for their cessions these Indians received a cash payment of eighteen hundred dollars and an annual annuity of the same amount. Later, on being approached for additional reductions of land, the Cayuga Indians offered to sell out entirely. The proposition was accepted by the State and in 1807 the Reservation was sold to New York for \$4800. The Cayugas then moved westward and their descendants today may be found upon the Cattaraugus Reservation.

PLACE NAMES OF THE INLAND EMPIRE

Tourists of Central New York invariably are impressed with the native beauty of the country. Rolling hills and drumlins, some of which reach unusual height, disclose vistas that evoke admiration and praise. Nestling in its broad valleys are mirrored lakes that have become the "vacationland" for thousands. And here and there over the attractive country side rise towns and cities teeming with life and industry. Each and every spot of interest, historical or otherwise, is plainly marked on road maps and the imagination of the traveler is immediately stimulated by the many picturesque names that confront him. What an anticlimax it would be were the tourist to look out upon some gorgeous lake to find that it bore an ill-sounding name like Smith or Jones. Central New York, to be sure, has its share of prosaic names as does every section of this mighty country. On the other hand these are forgotten by the many euphonious and musical sounding titles that dot stream, lake, hill and city. Hundreds of the names familiar to the Indians and

early pioneers have been erased by time; in some cases posterity has distinctly suffered, though in countless others it has benefited.

Now, Central New York once was the home of the Algonkin and Iroquois, and to these Indians considerable credit is due for many of the names that bejewel this fair country. Indian names are legion though many of them are in forms that would shock the original inhabitants. Our early settlers knew far less about the Indian language and pronunciation than one might wish. As a result many delightfully sounding words were corrupted and changed to suit the sharp tongue of the New Englander. Nevertheless, more than ninety per cent. of our Indian names have retained the purity and beauty of their origin. To list them all would be most unkind to the reader though a sampling may invite additional personal investigation that will yield a rich reward. Four of our counties, for example, bear the names of Onondaga, Cayuga, Oneida and Chenango, reminiscent in part of the mighty Iroquois Nations. Of the towns there are Otisco, Onondaga, Skaneateles, Owasco and Otselic. Turning to these villages and cities one finds Onondaga, Otisco, Amboy, Oriskany Falls, Oneida, Cayuga, Chittenango, Owasco, Skaneateles, Otselic, Canaseraga and Genegantslet. Among the lakes there are Onondaga, Cayuga, Skaneateles, Oneida and many smaller ones. Rivers and streams bear names like Otter, Seneca, Susquehanna, Unadilla, Chenango, Tioughnioga, Otselic, Cowaselon, Chittenango, Mohawk, Sauquoit, Oriskany, Cascadilla and Taughanick. Nor should one forget Montezuma which was borrowed from an alien Indian culture. Finally, it should be remembered that many a canal, portage, railway and highroad, such as the Erie Canal, have Indian titles.

The meaning of these various words is of decided interest. Amboy signifies "a place resembling a bowl or bottle"; Canaseraga implies "strings of beads with a string lying across"; and Caughdenoy signifies "where the ell is lying down." Onondaga, as has been mentioned, was the home of the "people on the mountain"; Otisco means "the water is low"; Oneida, the "standing stone"; Skaneateles, "long lake"; and Oswego, "flowing out." The Indian had names for many places that today bear other titles. The Onondagas, for example, called Oneida Lake Seughka, or body of water striped with blue and white lines. Tully was once known as Tekaneadahe, or lake on a hill. Salina was known as Tekajikhado,

or piece of salt, and Oyahan, or apple split open, was once Camillus. Sauquoit was known as Sadaghqueda, meaning smooth round pebbles; Utica was called Unundadges, or going around the hill; Vernon was Skanusunk, the abode of the fox; and Otselic signifies "Plum Creek."

The Indian, as is known, was followed by the Frenchmen whose sojourn is attested by many names. Later, various places were given French titles in honor of early settlers, Revolutionary heroes and cities of the French Republic. Fayetteville, Frenchman's Island, Lafayette, Muller Hill, Borodino and others illustrate the influence of the French. Dutch names, as might be expected, are less common. Cortland, though named after an American, is rich in Dutch associations as is Van Buren. Lincklaen gained its name from John Lincklaen, agent of the Holland Land Company. Smithville was named after Peter Smith, whose ancestors came from the Netherlands, and De Ruyter honors the illustrious Dutch Admiral. Boonville was named after Gerrit Boon, also agent for the Holland Land Company. Here and there one also encounters German and Italian influence as Steuben and Cazenovia, respectively. Mentz and Myers also illustrate Dutch influences.

Classical names are quite common. To begin with, the Military Tract was splashed with names like Ovid, Cicero, Camillus, Lysander and the like. Not content with such ancient titles, the early settlers bestowed similar names on villages and cities in great profusion. Rome, Utica, Syracuse, Ithaca, are outstanding examples though the list might easily be lengthened by adding Tully, Attica, Hannibal, Homer, Fabius, Camillus and many more. Onondaga alone has over twenty classical place names and Cayuga stands next with fourteen. Frequently, as may have been noticed, these titles were borrowed from the names of important personages. The author of the *Aeneid* may be found in Cortland whose citizens showed remarkable erudition in renaming "Harrison" Marathon. Ulysses stands forth in Tompkins; Brutus, Cato and Scipio rest in Cayuga, and Cicero and Pompey nestle in Onondaga. Some places were given biblical names. Jamesville was once called Sinai; then there is Jordan, Lebanon and Jericho. And the author of a history of Manlius calmly advises travelers wishing to visit Green Lake to "go over Dry Hill," and for variety sake, after visiting "Lake Sodom" return by way of "Satan's Kingdom."

Although the Little Corsican is not honored, his English rival Wellington is, though Navarino and Borodino recall the genius of Napoleon. For a time the predominant racial group on Onondaga Lake called their settlement "Little Ireland"; fortunately, it now bears the name Liverpool.

European, Asiatic and South American place names likewise dot the Inland Empire. Hence one finds a Mexico, Peru, Florence, Genoa, Venice, Belgium, Canton, Smyrna, Oxford, Columbus and Moravia. In some cases these titles reflect the nationality of the early settlers, such as Cardiff, Meredith and the many places ending with the English words, borough, burg and boro. Needless to say the heroes of the Revolution and War of 1812 are generously represented. Cayuga has its Sterling, Chenango has Bainbridge, Green and MacDonough, Cortland has Preble, Scott, Truxton, Willet and Cortland, Madison has Eaton, Hamilton, Sullivan and Madison, Oneida has Steuben, Onondaga has Clay, LaFayette and DeWitt, and Tompkins has Lansing. Clinton, Morrisville, Floyd and Fayetteville might also be mentioned.

Auburn, we are told, received its name from Goldsmith's *Deserted Village*. Other literary influences may be found in Dryden and Milton. Turning to some oddities one finds Cayuga has New Hope; Chenango, Plasterville; Madison has Quality Hill and Clockville; Tompkins, Pony Hollow, and Onondaga, Vesper. Conquest and Victory adorn Cayuga and there is Turkey Street in Oneida. During the very early days Slab and Log Cities were common. By way of conclusion a quotation from Beauchamp's work seems appropriate. In referring to a funeral which he attended the author said, "He went up Seneca River to Dead Creek, along Dead Creek to Bangall, and thence through Whiskey Hollow into Satan's Kingdom."





